

NOTES ON LUKE

VOLUME 3

CHAPTERS 7-9:36

LUKE 7:1-9:36

CHAPTER 7:

A. Jesus heals a centurion's servant. V. 1-10

V. 1

1. "When he had ended all his sayings in the audience of the people" = refers to what Jesus had uttered by a living voice to the multitudes who had gathered around Him on the slope of a mountain west of the Sea of Galilee; the sayings refers to what we call the sermon on the mount.

2. "He entered into Capernaum" = a city on the NW corner of the Sea of Galilee which is 686 feet below sea level; located in the region of northern Palestine called Galilee; Mat. 9:1 refers to this city as His "own city;" we do not know where Jesus abode but He did many miracles in the city. (Mat. 4:13; dwelt there)

V. 2

1. "A certain centurion" = a commander of a hundred men in the Roman armies; Palestine was a Roman province, and garrisons were kept there to preserve the people in subjection; he was a Gentile but seemed to be well thought of by the Jews for they spoke to Jesus (verse 4) that "he was worthy."

2. "Servant" = literally, a slave; the centurion (his master) seems to have been very fond of this slave "who was dear unto him" = prized; held in honor.

3. "Was sick, and ready to die" = Mat. 8:6 says he was "sick of palsy, grievously tormented" = wording reveals that this man was in extreme pain; this is believed to be some dangerous form of rheumatic fever which attacks the region of the heart, relaxing of the nerves on one side, thus palsy, and in many instances it was fatal--"ready to die."

V. 3

1. First "he" = "his" = centurion.

2. "Him" = second "he" = Jesus, the Messiah.

3. "When he heard of Jesus" = having heard about Jesus, the Great Physician; he had heard about Jesus' authority--power. (verse 8)

4. "He sent unto him the elders of the Jews" = refers to some of the official leaders connected to the synagogue in Capernaum; the Jews were those belonging to the Jewish nation.

5. "Beseeching" = to request; to beg.

6. "That he would come and heal his servant" = the elders acted on the soldier's behalf; the centurion's relationship to the Jews must have been good, else they would not have plead his cause; perhaps the centurion felt that no Jewish rabbi would do a favor for a Gentile Roman.

V. 4

1. "They" = the Jewish elders.
2. "When they came to Jesus, they besought him instantly, saying" = they begged Him diligently pointing out with words, "that he was worthy for whom he should do this" = "worthy" means deserving; this is spoken from man's perspective, not God's.
3. Mat. 8:5-9 states that the centurion himself spoke to Jesus these words. This is not a contradiction. Mark 6:16 states that Herod beheaded John the Baptist when in reality he gave the orders to another to carry this out. (Mark 6:27)
4. The centurion asked the elders to speak to Jesus on his behalf and he may have went with them to meet Jesus. Luke recorded the elders did the talking and Matthew recorded that the centurion did the talking, probably through the elders.

V. 5

1. "He" = the centurion.
2. "For" = introduces the reason the Jewish elders had for believing that his request should be granted.
3. "He loveth our nation, and he hath built us a synagogue" = this may be one thought--the Jews concluded he loved them because he had built them a synagogue.

V. 6

1. "Then Jesus went with them" = they were going to the centurion's house for the purpose for Jesus to heal his servant; Jesus had told the group that He would come and heal him. (Mat. 8:7)
2. "And when he was now not far from the house" = they were almost to the house where the servant was.
3. Then "the centurion sent friends to him, saying unto him" = again the centurion uses a mediator to speak to Jesus; Mat. 8:8 states that he did the speaking--probably through his friend, which could have been some of the Jewish elders.
4. "Lord" = sir; the centurion addressed Jesus with a title of respect.
5. "Trouble not thyself" = the centurion must have had second thoughts about Jesus coming to his house for he ask Him to come in verse 3; now he says do not busy yourself with my request because "I am not worthy that thou shouldest enter under my roof" = this reflects the humility of the centurion.

V. 7

1. This verse is double emphasis expressing the humility of the centurion.
2. "But say in a word, and my servant shall be healed" = the spoken word was enough;

Luke does not tell us if Jesus did or did not speak a word of healing, but Mat. 8:7 states Jesus said, "I will come and heal him;" it is enough that the centurion believed He could; what our Lord says, He will do.

V. 8

1. "For I also am a man set under authority" = the use of the word "also" indicates the centurion had full confidence in the ability of Jesus to heal his servant.
2. The centurion submitted to the authority and commands of Rome and he also had under his authority the soldiers who are accustomed to obedience. Now he was prepared to believe that Jesus' commands would be obeyed because He had authority (power) from God that enabled Him to exercise power over disease.

V. 9

1. "When Jesus heard these things" = refers to the things said in verse 8.
2. "He marvelled at him" = means to wonder at; to deem remarkable.
3. "And turned him about" = seems to refer to Jesus turning Himself around toward the group of Jews that was present and "Said unto the people that followed him."
4. "I say unto you" = to point out with words.
5. "I have not found so great faith" = the word "faith" means confidence or belief that Christ had power to heal his servant; this does not of necessity imply that he had saving faith, though it seems probable that he did.
6. "No, not in Israel" = means, "I have not found such an instance of confidence among the Jews."
7. The insight and faith of this Gentile made a refreshing contrast to the unbelief of Jesus' own people, from whom He had a right to expect more. (Luke 12:48)

V. 10

1. "And they that were sent" = refers to the elders sent by the centurion to Jesus. (verse 3)
2. "Returning to the house" = went back to the house where the centurion's servant who was sick, who had, no doubt, been lying in bed.
3. "Found the servant whole that had been sick" = the centurion had believed what Jesus had said and the elders witnessed and Luke testified that the servant had been healed.
4. Jesus did what He said!

B. Jesus raises a widow's son. V. 11-17

V. 11

1. Luke is the only one who recorded this miracle. The Bible only records three being raised from the dead. 1) Jairus' daughter; Mark 5:21-43, 2) Widow's son, Luke 7:11-17, and 3) Lazarus, John 11:17-44. There may have been others raised from the dead that were not recorded. (John 20:30-31; 21:25)

2. "It came to pass the day after" = seems to refer to the day after the healing of the centurion's servant.
3. "He" = "his" = "him" = Jesus, the Messiah.
4. "That he went into a city called Nain" = He had not actually entered into the city for verse 12 stated, "He came nigh to the gate of the city."
5. "Nain" = a city on the western side of the Sea of Galilee in the region of northern Palestine; located about 24 miles south of Capernaum and 50 miles north of Jerusalem.
6. "And many of his disciples went with him, and much people" = "disciples" refers to more than the 12 apostles who followed Jesus; "much people" refers to those who joined the group as they traveled the journey from Capernaum toward Nain; the journey took about a day.

V. 12

1. "He" = Jesus, the Messiah.
2. "When he came nigh to the gate of the city" = the city was walled to protect them from the enemy; "gate" is singular which may indicate that the city had only one gate of entrance; the Greek uses "the" gate not "a" gate.
3. "Behold" = used to call special attention to the situation--"there was a dead man carried out" = a funeral procession was coming out of the city; in most cities it was not allowed to bury the dead within the walls; therefore, the dead were carried to some convenient burial place in the vicinity of the city.
4. "The only son of his mother, and she was a widow" = this is a picture of utter despair; the death of a widow's only son was understandably grievous because of the unique relationship; the son would probably have been or would become the widow's only source of support; the lot of a widow in the East was hard, since she could not easily find gainful employment, and so was dependent on her nearest male relatives.
5. "And much people of the city was with her" = probably because the people of the city had much respect for this widow; this means that there were many witnesses of the miracle who could testify to its being genuine.

V. 13

1. "The Lord" = it is rare in the gospels to find this expression used by itself, "Jesus" being the usual term; at the time this was written, this title had probably become the usual term by which the Redeemer was known among His own.
2. "And when the Lord saw her" = "saw" means to have an absolute knowledge of the facts; nothing escapes the all seeing eye of the Lord.
3. "He" = "the Lord" = Jesus, the Messiah.
4. "Had compassion" = to pity; feel sympathy; to have the bowels yearn (bowels are considered to be the seat of one's love and pity).
5. "Her" = the widow.
6. "And said unto her, Weep not" = "weep" means to express sorrow; negated by "not" = do not weep for He was going to raise this son to life.
7. Loud wailing was conventional at eastern funerals. In fact, mourners were often hired

to supply it.

V. 14

1. "He" = Jesus, the Messiah.
2. "And he came and touched the bier" = "bier" refers to the funeral couch on which the Jews carried their dead forth to burial; Webster states it is a carriage frame of wood conveying dead human bodies to the grave; the Greek denotes a stretcher on which a corpse was carried.
3. "And they that bare *him* stood still" = they who carried the bier stopped when Jesus approached; the bearers were amazed that One such as Jesus would touch the bier because it was an unclean thing for the living to touch the bier, on which the dead lay wrapped in linen--the custom for burying; the bearers wanted to see what would happen next.
4. "And he said, Young man, I say unto thee, Arise" = arouse from the sleep of death.

V. 15

1. "And he that was dead sat up, and began to speak" = this happened immediately, without delay; this is not like they had read in the OT about Elijah raising the son of a widow to life again, (I Kings 17:17-23) or Elisha raising the Shunammite woman's son (II King 4:14-36); Luke did not record what the young man said but I believe he spoke clearly and with sense.
2. "And he delivered him to his mother" = presented him to her alive.

V. 16

1. "And there came a fear on all" = an awe or solemnity at the presence of one who had power to raise the dead, and at the miracle which had been performed; the sudden resurrection of the corpse must have been terrifying for those in the funeral procession, even though they rejoiced over it, "and they glorified God" = to praise; extol; magnify; to honor.
2. "Saying that a great prophet is risen up among us; and that God hath visited his people" = "prophet" is a fore-telling one who speaks out God's message; the people said "God hath visited his people" by sending them Jesus, who they believed to be a prophet; there had been no prophetic testimony for many years--not since the far-back days of Malachi, some four hundred years before the days of the Lord and His fore-runner John the Baptist.

V. 17

1. "Rumour" = means report--facts witnessed by many and passed from mouth to mouth; usually today this word means a story passing from one person to another without any known authority of the truth of it; not this rumor because many witnessed Jesus raising this young man from the dead.
2. "Went forth throughout all Judaea, and throughout all the region round about" = news of this miracle was spread all over the country of Israel, Galilee, and Judea--which

included Jerusalem the capital where the temple and the Sanhedrin were.

C. Jesus reassures John the Baptist. V. 18-35

V. 18

1. "The disciples of John" = refers to the followers of John the Baptist who also had baptized them.
2. "Shewed him" = to proclaim; to make known openly; to declare; John the Baptist was in prison placed there by King Herod because John told him it was not lawful for him to have his brother's wife (Mark 6:18); Luke does not mention here that John was in prison for he had already recorded that in Luke 3:19-20; the synoptic gospel of Matthew records that he was in prison (Mat. 11:2); this makes it clear that John's disciples had free access to him in prison.
3. "All these things" = refers to all the miracles they had witnessed and all the words they heard Jesus speak in the sermon on the mount.

V. 19

1. "John" = "him" = "his" = John the Baptist in prison.
2. "And John calling *unto him* two of his disciples" = he invited two of his disciples, we do not know their names, to come to him and he gave them a message, really a question, to deliver = "sent *them* to Jesus."
3. "Saying, Art thou he that should come" = art thou the Messiah, or the Christ; the Jews expected a Saviour and His coming had been long foretold; in common language, therefore, He was described as "he that was to come."
4. "Or look we for another" = referring to the Messiah; many use this to say John doubted; I say not, he was just examining to make sure he was following the right One; he had declared and bore record in John 1:29-34; now in prison no doubt the demons of hell encamped around him shooting all those fiery darts, "He is not the Christ," "you have followed the wrong one, "He does not care for you"--lie after lie.
5. So he sent his disciples that he might hear from the Messiah's mouth again. Oh, how we need to hear the Lord speak to us again and again.

V. 20

1. "The men" = "they" = "us" = "we" = the two disciples of John the Baptist.
2. They then ask Jesus what John told them to ask Him.

V. 21

1. "And in that same hour he cured many" = at the same time the disciples of John came, there also came many in need of being restored to health--cured; Jesus did not answer their question with a mere "yes" but His actions spoke louder than words; His miracles answered John's questions.
2. "He cured many of *their* infirmities and plagues, and of evil spirits; and unto many that

were blind he gave sight" = He healed people of chronic sickness and acute diseases; He cast out evil spirits (demons) and gave sight to the blind.

V. 22

1. "Then" = after the miracles were performed.
2. "Then Jesus answering said unto them" = means to give an answer to a question proposed; to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.
3. "Tell John" = carry tidings to John the Baptist in prison; proclaim; declare.
4. "What things you have seen and heard" = namely "how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" = it was predicted of the Messiah that He would preach good tidings to the meek (Isa. 61:1) or as it is rendered in the NT, "He hath anointed me to preach the gospel to the poor." (Luke 4:18)

V. 23

1. "And blessed is he" = happy; spiritually prosperous; can be said, "O, happy is the man."
2. "Whosoever shall not be offended in me" = "offended" means to go astray; cause to error; stumbling block.
3. "Me" = Jesus, the Messiah.
4. Jesus said, "Happy is he whom I shall not prove a stumbling-block."
5. Many of the Jews could not accept Jesus because He was not the mighty, conquering Prince they were expecting. They stumbled or were offended at His humility, lowliness, and compassion toward outcasts--mentioned in verse 22. If you love His Word, you will not ever be offended. (Psa. 119:165)

V. 24

1. "And when the messengers of John were departed, he began to speak unto the people concerning John" = Jesus, who may have been concerned that the people who had been standing close by and listening to the question which John the Baptist had asked and His answer, knowing their thoughts, paid tribute to John the Baptist and his ministry by asking what kind of man they saw when they went to him in the wilderness.
2. "Wilderness" = an uninhabited place; a barren territory completely devoid of vegetation or shelter of any kind.
3. "A reed shaken with the wind" = this imagery was taken from the scenery in the midst of which John the Baptist had mainly exercised his ministry--the reedy banks of Jordan; reeds in the marshes bend easily with the wind; they do not stand tall and upright; but Jesus, in the next verses basically said, John was not like that; he had godly convictions and would not bow to outside pressure--that is why he was in prison; he was a man of convictions, who did not change with every wind of doctrine.

V. 25

1. Another question by Jesus: "But what went ye out for to see? A man clothed in soft raiment?" = the word "soft" ordinarily means soft to the touch; a secondary meaning is "effeminate;" this did not fit John at all.
2. "Behold" = means to direct or fix your mind upon this.
3. "They which are gorgeously apparelled and live delicately, are in king's courts" = this kind of clothing was an emblem of riches, splendor, effeminacy, feebleness of character; Jesus is saying John the Baptist is of a different character--coarse in his exterior, hardy in his character, firm in his virtue, fitted to endure trials, and thus qualified to be a forerunner of the toiling and suffering Messiah.
4. Ordinary clothing was made of coarse hand-woven materials such as camel and goat hair. John was rugged, a man who could endure hardships and who belonged to the common people.

V. 26

1. Another question by Jesus: "But what went ye out for to see? A prophet?" = a foretelling one who speaks out God's message.
2. "Yea" = truly; yes; John was a prophet.
3. "I" = Jesus, the Messiah.
4. "And much more than a prophet" = this phrase refers to John the Baptist as sustaining a character more elevated and sacred than the most distinguished of the ancient prophets; some foretold the coming of Christ but John the Baptist had the privilege of introducing Him to the nation. (John 1:29)

V. 27

1. "This is *he*, of whom" = refers to John the Baptist.
2. "It is written" = quoting the OT scripture found in Mal. 3:1; the tense in the Greek is the perfect tense which refers to a past completed action with existing results; indicates it was written down in time past and is still on record today. (Psa. 119:89; Mat. 24:35)
3. "Behold" = used to call special attention to what He was about to say; direct or fix your mind upon this.
4. "I send my messenger before thy face" = this is the Lord speaking through Malachi that His messenger, whom Jesus establishes as being John the Baptist is the forerunner of the Messiah.
5. "Before thy face" = in thy presence.
6. "Which shall prepare the way before thee" = to prepare the people; to make them ready by proper instructions, to receive the Messiah; Zacharias knew this. (Luke 1:76)

V. 28

1. "I" = Jesus, the Messiah.
2. "Say unto you" = to point out with words.
3. "Among those that are born of women there is not a greater prophet than John the

Baptist" = means that no one among those born of human parents had appeared greater than John the Baptist; this is not saying he was greater than Jesus for Jesus was born of God--no human father.

4. "But he that is least in the kingdom of God is greater than he" = Jesus came to set up His kingdom, not a physical kingdom but a spiritual kingdom; He came to pay man's sin debt on Calvary, and He did that, for He said "It is finished;" He was buried and rose again on the third day and sprinkled His blood on the mercy seat in heaven thus satisfying Holy God; then He led captivity captive, (Eph. 4:8) emptied Paradise out of the heart of the earth, and carried every OT saint, which included John the Baptist, into the third heaven; 50 days after the resurrection the Holy Ghost inhabited every believer at Pentecost; now when a child of God dies physically, they are transported into Paradise in the third heaven; therefore, this phrase is stated.

5. Jesus did not mean that the average believer today is greater than John the Baptist in power and character. He meant that those living this side the cross have greater advantages than John possessed--especially they who have the indwelling Holy Spirit. John being the great prophet he was had not yet entered the Kingdom and his knowledge of it was limited.

6. Jesus also stated in John 14:12 that a believer can do greater works than He did. How? We have greater physical advantages--TV, radio, cars, trains, planes, printing presses, and high tech gadgets to get the gospel farther and quicker than in Jesus' day. He either walked or rode a donkey where ever He went. He was limited in His outreach while He walked upon this earth.

V. 29

1. "And all the people that heard *him*, and the publicans = refers to the common people including the publicans (tax collectors, noted for their undue exercise of power; a certain part of man's earnings was demanded for taxes, but the publicans usually asked more and enriched themselves by the difference; these were considered as the height of sinners) that had heard John when he preached before he was put in prison; "*him*" is John the Baptist implied not Jesus.

2. "Justified God" = these acknowledged the righteousness of God by accepting the condemnation of their sins through John's message.

3. "Being baptized" = to make fully wet; immersed in water to picture the gospel.

4. "With the baptism of John" (Mat. 3:11); when they heard--had ears to hear--were baptized unto repentance which means they were baptized in water to show they had repented of their sins.

V. 30

1. "But" = introduces a contrast to the common people.

2. "The Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they were bitter enemies of Jesus.

3. "Lawyers" = an expert in the Mosaic law not the law of the land; an interpreter and teacher of the Mosaic law; not used in NT as we know a lawyer to be today.

4. "Rejected" = to refuse; to disregard; not to obey.

5. "The counsel of God" = refers to the solemn admonition by John to repent and be

baptized and be prepared to receive the Messiah, to whom John was the fore-runner.

6. "Against themselves" = to their own hurt or detriment; it cannot be well for any mortal to despise what God commands him to do.

7. "Being not baptized of him" = simply means they did not have the ordinance of John's baptism on their record; many of them came to be baptized of John, but John would not because they had not repented of their sin. (Mat. 3:7-10)

8. Among the common people John was approved and obeyed but among the rich and learned he was despised. This was also true of Jesus.

V. 31

1. "The Lord" = supreme in authority; Master; refers to Jesus, the Messiah who is speaking these words.

2. Christ proceeds to reprove the inconsistency and fickleness of that generation of men--human beings--by asking two questions.

V. 32

1. Now He answers those questions by saying, "They are like unto children sitting in the marketplace" = nothing pleases them.

2. He refers to games children of His day might have played.

A. Weddings: instrumental music, or piping and dancing, were used in marriages and festivals as a sign of joy = "we have piped unto you, and ye have not danced."

B. Funerals: They were attended with mournful music, and lamentation, and howling; therefore, the children could play and imitate a mournful funeral procession = "we have mourned to you, and ye have not wept."

3. One child could suggest we play wedding and others would not join in. Also one might suggest to play funeral and others would not join in. Nothing pleased them.

V. 33

1. Then Jesus compared what He just symbolized to the people's reaction toward John the Baptist in this verse and toward Jesus in the next verse.

2. "For John the Baptist came neither eating bread nor drinking wine" = he was abstaining as a Nazarite. (Num. 6:1-6)

3. "And ye say, He hath a devil" = they said he was demon possessed; Jesus is saying that some were not pleased with John the Baptist.

V. 34

1. "The Son of man is come eating and drinking" = not bound by a Nazarite vow. (Mat. 9:10-11)

2. "And ye say, Behold a gluttonous man" = refers to one given to excessive eating; they accused Jesus of being fond of excess.

3. "Winebibber" = one who drinks much wine--the pure juice of the grape.
4. "A friend of publicans and sinners" = Luke 15:1-2.
5. They called John crazy because he abstained from luxuries, and they accused Jesus of being a glutton and a reveler because He attended feasts.

V. 35

1. "Wisdom" = the ability to understand a situation so as to know how to respond in a way that pleases God.
2. "Wisdom is justified of all her children" = the children of wisdom are the wise--those who understand; the Saviour means that though that generation of Pharisees and fault-finders did not appreciate the conduct of John and Himself, yet the wise, the candid--those who understood the reasons of their conduct--would approve of and do justice.

D. Jesus forgives a sinful woman. V. 36-50

V. 36

1. This incident is not to be associated with two other times that Jesus was anointed by a woman. The time of this was earlier in Jesus' ministry than the other two anointings. Many take the anointing in Mark 14:3-9 to be the same one recorded in John 12:1-9 where Mary of Bethany anointed Jesus' feet, and even the divisions in some Bibles (placed there by man) record this to be done by Mary of Bethany. This cannot be the case for two reasons even though Jesus was in Bethany in both instances.

- A. The instance in Mark 14 occurs in Simon the leper's house while the anointing in John 12 was in Lazarus, Martha, and Mary's house.
- B. The instance in Mark occurs two days before the feast of the passover (Mark 14:1) while the one in John 12 occurs six days before the passover. (John 12:1)
- C. The incident in Mark 14 is the same as the synoptic Matthew records in Mat. 26:6-13.

2. "One of the Pharisees" = all we know about this man was that his name is Simon--so called by Jesus in verse 40; he is not to be compared to Simon the leper in Mark 14:3.
3. "Desired" = simply means invited Jesus ("him") to eat (a meal) with him (Simon); and Jesus accepted his invitation because "he went into the Pharisee's house."
4. "And sat down to meat" = reclined at the table; the orientals did not sit at the table on chairs, but reclined on couches, the head or the raised end of the couch being at the table with the couch in its length extending out from the edge of the table.
5. "Meat" = means a meal or food which more than likely did not consist of a slaughtered animal.

V. 37

1. "Behold" = word used to call special attention to a woman entering the house.
2. "City" = we do not know what city this incident occurred; it could have been Nain where Jesus had raised the widow's son or it could have been Magdala, a city on the west side of the Sea of Galilee--the reason for this thinking is because the woman was a sinner

(verse 37) who could have been Mary Magdalene who was from Magdala and who had been delivered of seven demons (Luke 8:2); we do not know with certainty the city or who the woman was.

3. "When she knew" = no doubt she had heard of Jesus' power to heal and save from sin and she had heard He was in this Pharisee's house.

4. "She brought an alabaster box" = a box made of alabaster, which is a translucent, whitish, fine-grained variety of gypsum, which is a substance occurring naturally in sedimentary rocks; something similar to a frosted glass vase.

5. "Ointment" = this English word does not quite convey the proper meaning; the substance was a liquid and a perfume used only to give a pleasant odor; the box of ointment must have been exceedingly valuable and was probably the proceeds of her sin.

V. 38

1. "And stood at his feet behind *him*" = they reclined, at their meals on their left side, and their feet, therefore, were extended from the table, so that persons could easily approach them.

2. "Weeping" = shedding tears by which she "began to wash his feet with tears" = the Jews wore sandals which were taken off when they entered a house; it was an act of hospitality and kindness to wash the feet of a guest--this she did in the manner of a servant, which showed her humility and penitence, by pouring forth a flood of tears.

3. "And did wipe them with the hairs of her head" = normally a woman would not let down her long hair in public or even uncover her head, but she did.

4. "And kissed his feet" = the kiss was an emblem of love and affection.

5. "And anointed them with the ointment" = she broke the costly box, at least the seal, and poured the ointment upon His feet--this showed her high degree of respect and reverence of the Lord Jesus.

V. 39

1. "Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying" = means he thought within himself; he did not speak audibly; he was outraged at this incident and held his tongue, but the Lord read his thoughts.

2. "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner" = the Pharisee's thoughts: he expected Jesus, as a wise rabbi and religious leader, to reject the woman's attention as insulting; "prophet" = here means, not one who predicts future events, but one who knows the heart of men.

3. "Would have known" = the Pharisee supposed that if Jesus was a prophet, He would have known the character of the woman and would have rebuked her.

4. "That toucheth him" = the touch of a Gentile, or a person considered wicked was considered to pollute that individual, and the Pharisees avoided that.

V. 40

1. Simon had not said a word audibly, but Jesus read his thoughts, and answered by the allegory that follows.

2. The story must have held the attention of the guests at dinner and at the same time made the point unmistakably plain.
3. "I have somewhat to say unto thee" = Jesus spoke up in a clear response to what Simon had thought.
4. "Master" = means simply teacher; there is no suggestion of deity in this word and Simon certainly did not regard Jesus as a divine being.

V. 41

1. "There was a certain creditor" = the use of "certain" meaning existing in fact and truth leaves me to believe this is an allegory and not a parable as many label it in various Bibles; an allegory is a figurative sentence or discourse, in which the principle subject is described by another subject resembling it in its properties and circumstances.
2. "Creditor" = a money lender or a seller of property.
3. "Debtors" = those who owe another either money, goods, or services and is under obligation to pay back his creditor.
4. "Five hundred pence" = about \$69.26.
5. "Fifty" = refers to pence; about \$6.93.

V. 42

1. "They" = "them" = debtors.
2. "He" = "him" = creditor.
3. "Me" = Jesus.
4. "And when they had nothing to pay" = even though the debt was a small amount they were alike hopelessly insolvent, both helplessly bankrupt.
5. "He frankly forgave" = freely forgave or forgave entirely without any compensation.
6. Jesus then asked Simon this question, "which of them will love the creditor most?"

V. 43

1. "I" = "him" = Simon.
2. First and second "he" = the creditor.
3. Third "he" = Jesus, the Messiah.
4. "Suppose" = to assume; Simon did not fully see the point of our Lord's allegory; it is clear if you have ears to hear that by the creditor here our Lord meant to designate God and by the debtors, sinners and the woman present.
5. Simon answered, "I suppose that *he*, to whom he forgave most."
6. Then Jesus said unto Simon, "Thou hast rightly judged" = to pronounce an opinion--the right answer; by his own answer, he condemned himself, and prepared the way for our Lord's reproof.

V. 44

1. And Jesus turned to the woman but spoke to Simon, "Seest thou this woman?" = do you see what this woman has done to me, compared to what you have done.
2. "I entered into thine house" = I came at your invitation, where I might expect all the usual rites of hospitality.
3. "Thou gavest me no water for my feet" = omission of washing a guest's feet was a serious breach of etiquette, and Jesus could have regarded it as a direct insult; in that hot dusty country, after walking, water to wash the feet was not a luxury, it was rather a necessity.
4. But this woman, "she hath washed my feet with tears" = her tears were a result of a broken and contrite heart over her sins due to her having been awakened (Psa. 51:17); instead of water from a well she shed tears--enough to wash Jesus' feet.
5. "And wiped *them* with the hairs of her head" = instead of using a towel to dry His feet, this woman let her hair down, and it was long enough to dry His feet.

V. 45

1. "Thou gavest me no kiss" = in the east, even today, men frequently greet each other by a kiss on the cheek--this was a common polite greeting of friends in Jesus' time; as a Rabbi, Jesus was entitled to this type of greeting.
2. "But this woman since the time I came in hath not ceased to kiss my feet" = this act showed her humility and act of worship toward Jesus.

V. 46

1. "My head with oil thou didst not anoint" = a touch of perfumed oil would have been a part of the preliminaries to the feast, but Simon had omitted even this inexpensive favor.
2. "But this woman hath anointed my feet with ointment" = note she anointed His feet and not His head--shows her humility; this "ointment" was a liquid and a perfume used only to give a pleasant odor and no doubt was exceedingly valuable and as I said in verse 37, it was probably the proceeds of her sin.

V. 47

1. "Wherefore" = in view of the fact that Simon neglected to treat Jesus with the proper etiquette while this woman did in a unique way.
2. "I" = Jesus, the Messiah.
3. "Thou" = Simon the Pharisee.
4. "Her" = "she" = the sinful woman who had just washed Jesus' feet with her tears.
5. "Sins" = that which is done wrong; an offence; a violation of the divine law in thought or in act.
6. "Which are many" = this is true of every unsaved person; Paul, who was very religious and self-righteous, said he was the chief of sinners and this was by inspiration. (I Tim. 1:15)

7. "Are forgiven" = means to send from one's self; to send away; to put away; to dismiss; the act of dealing with the act of wrongdoing in such a way that the sinner who appropriates the Lord Jesus as Lord and Saviour has his sins put away in two ways:

A. Put away on a judicial basis by the shed blood of Christ.

B. Put away in the sense of removing the guilt of that sin from the believing sinner and bestowing positive righteousness, Jesus Christ Himself (I Cor. 1:30), in whom this person stand justified forever.

8. This brings us to two questions:

A. Why did this woman come to Jesus?

1) All mankind are born with a dead spirit, therefore they have no conscience toward God. They are referred to as a "natural" man whose characteristics are detailed in Romans 3:10-18--no righteousness, no understanding, none seeking God, none good, their throat is an open sepulcher, poison under their lips, feet swift to shed blood, destruction in their way, no peace, and no fear of God. In other words the spirit of natural man does not and cannot demonstrate the five senses toward God--worship, love, faith, hope, and fear.

2) Therefore, we ask this first question again: Why did she come to Jesus? We do not have any scripture explaining the reason, but from the principle of scripture we believe that somewhere, sometime, and somehow she was exposed to the preaching of Jesus, either firsthand or by a human instrument. She may have been present when Jesus preached the sermon on the mount, for her home city of Magdala, if this was Mary Magdalene, was not far from the mount where Jesus preached that sermon. No doubt she seen and heard about the many Jesus healed. Somehow she was awakened which caused her to desire to personally come in contact with Jesus. A desire is defined as a passion excited by the love of an object. Thus, she came to the feet of Jesus in an act of worship of which one definition is to honor with extravagant love. So she came demonstrating an awakened sinner with the five senses of the spirit operating--worship, love, faith, hope, and fear. The same was true of the maniac of Gadara. (Mark 5:2-7) The manifestation of these five senses may have been operating for just a short span of time and may each vary in quantity from person to person. If one is seeking in any amount, it is because they have been awakened. (Rom. 3:11) If they have any understanding it is because they have been awakened and along with that comes a desire, worship, love, fear, hope, and faith in some degree. So this is why this woman came to Jesus.

B. Second question : When was she forgiven?

1) Some say before this incident she was saved which caused her to come to Jesus with tears of joy for being saved. It is true that Jesus told Simon "her sins are forgiven." It is also true that after Jesus spoke to Simon He spoke to the woman in verse 48. "Thy sins are forgiven."

2) If her sins had already been forgiven, why would Jesus say these words again. Heb. 10:17 says He would remember one's sins no more when they are forgiven. If her sins were forgiven at this point of time (verse 47), why did Jesus tell Simon her sins are forgiven? I cannot say definitely, but Jesus said in His intercessory prayer in John 17:4, "I have finished the work which thou gavest me to do," and He had not died on the cross at that time. When on the cross some of His last words were "It is finished" in John 19:30, and He had not resurrected and sprinkled His blood on the mercy seat. Therefore, Jesus is the only One who can say something is done and it will be done as He said.

9. Thus speaking to Simon He told him what he was going to do for this woman whom

Simon considered a great sinner. Then He said "she loved much" = this I believe was a pre-conversion work of awakening a sinner and putting the five senses of the spirit in action--worship, love, peace, hope, and fear; she had a hope--expectation of the Lord delivering her from the bondage of her sin; this may have been a reality for only a very short time; this would and could only be attributed to God who gives all things (John 3:27); this is not the love shed abroad of Rom. 5:5.

10. "But to whom little is forgiven, *the same* loveth little" = Jesus is still talking to Simon showing him the meaning of the allegory He had just spoken to Simon; it is clear that by the creditor here our Lord meant to designate God, and the debtors are the sinners--woman present and Simon, whose life had been compared to the debtor who owed 50 pence--loved less; some may have a different thought on this but the bottom line is--she was saved.

V. 48

1. "He" = Jesus, the Messiah.
2. "Her" = the sinful woman who anointed Jesus' feet.
3. "Thy sins are forgiven:"

A. "Sins" = that which is done wrong; an offence; a violation of the divine law in thought or in act.

B. "Are forgiven" = means to send from one's self; to send away; to put away; to dismiss; the act of dealing with the act of wrongdoing in such a way that the sinner who appropriates the Lord Jesus as Lord and Saviour has his sins put away in two ways:

- 1) Put away on a judicial basis by the shed blood of Christ.
- 2) Put away in the sense of removing the guilt of that sin from the believing sinner and bestows a positive righteousness, Jesus Christ Himself (I Cor. 1:30), in whom this person stands justified forever.

V. 49

1. "They that sat at meat with him" = refers to those who reclined (sat) at the table where the meal was served with Jesus.
2. "Began to say within themselves" = prophets had lived in Israel before and had done many wonderful things, but none of them had claimed to have power to forgive sins; they knew that this statement was a claim to the deity of Jesus and He had been only a man in their thinking (Luke 5:20-21); they would have been correct, for He was indeed identifying Himself with the Almighty; what they were not willing to admit, and did not know, was that although Jesus was a man He was also God in flesh; Jesus' critics were shocked at His assuming a right that belongs to God alone--the right to forgive sins.
3. "Also" = indicates they knew Jesus could heal physically because they had seen the results but they did not believe He had the right to forgive sins--heal spiritually.

V. 50

1. "He" = Jesus, the Messiah.
2. "Thy faith hath saved thee" = notice she was not saved because she loved but by her

faith; her awakening brought intellectual faith which produced a seeking faith and the Lord granted her saving faith (Eph. 2:8) which became hers--"thy faith" and she exercised that saving faith.

3. Now her hope might have been very little if any, only a few days before--maybe one day before this occurrence but she was like Abraham in Rom. 4:18-22.

4. "Go in peace" = pursue the journey on which she had entered as a result of being saved--"peace with God" (Rom. 5:1) which means to set at one again; the verb form of this word means to bind together that which has been separated; tranquility of soul and spirit based on the consciousness of a right relation with God.

CHAPTER 8:

A. Women accompanying Jesus. V. 1-3

V. 1

1. "And it came to pass" = an expression showing that time had elapsed and nothing was recorded that happened in those days.

2. "Afterward" = same word as "in order" in Luke 1:3; suggest chronological sequence; the word does not indicate that the exact order of time would be observed ; means distinctly, for it was God breathed.

3. "He" = Jesus, the Messiah.

4. "He went throughout every city and village" = He traveled through every city and village of Galilee in the proper time and in a systematic method.

3. "Preaching" = to proclaim after the manner of a herald always with the suggestion of formality, gravity, and an authority which must be listened to and obeyed.

4. "Shewing the glad tidings" = one word in the Greek; to announce glad tidings; to bring good news; this is the same Greek word used in Luke 4:18 "to preach the gospel."

5. "Of the kingdom of God" = refers to the kingdom which belongs to God and is the place of God's rule, domain, and authority; it is both a present reality and a future event; at times it is synonymous with kingdom of heaven, the context will let you know.

6. "And the twelve *were* with him" = designation of the 12 apostles; this statement could imply they had not always traveled with Him.

V. 2

1. "Certain women" = existing in fact and truth, even though some were not named; Luke seems to have been acquainted with these women.

2. "Which had been healed of evil spirits and infirmities" = they had been cured or made whole by Jesus--both physically and spiritually; "evil spirits" are "devils" mentioned in this verse--demons; "infirmities" = feebleness of health and sickness.

3. "Mary called Magdalene" = so called because she was from Magdala; this designation is used to distinguish her from at least five other Marys in the NT.

4. "Out of whom went seven devils" = we do not know for certain where and when her

deliverance came by the power of Jesus; "seven" is often used for an indefinite number and may signify many demons.

V. 3

1. "Joanna the wife of Chuza Herod's steward" = this Herod is Herod Antipus who reigned in Galilee; the word "steward" means one who has charge of the domestic affairs of a family, to provide for it; this office was generally held by a slave who was esteemed the most faithful, and was often conferred as a reward of fidelity; she is not mentioned outside the book of Luke.

2. "Susanna" = the name signifies "lily;" the Jews were fond of giving the names of flowers and trees to their girls; this is the only time her name is mentioned in the Bible and we know nothing further about her.

3. "Many others" = not named but certain women which seemed to have been known by Luke.

4. "Ministered" = gave for Jesus' support; means to supply food and necessities of life.

5. "Of their substance" = Christians then believed, when they professed to follow Christ, that it was proper to give all up to Him--their property as well as their hearts; and the same thing is still required--that is, to commit all that we have to His disposal; to be willing to part with it for the promotion of His glory, and leave it when He calls us away from it.

6. It was by their gifts, no doubt, that Jesus and His apostles were enabled to live during His earthly ministry. He had given up, as had His apostles, His earthly occupation, and we know that He deliberately refrained from using His miraculous power to supply His daily needs. Therefore, the presence and loving interest of these women and such like kindly generous friends answer the question--How did the Master and His disciples, poor men among poor men, live during the years of His public ministry? By their giving.

B. The parable of the sower. V. 4-8

V. 4

1. "And when much people were gathered together" = our Lord now resumes His public ministry among the people referred to in verse 1 for He had spent some time teaching His disciples out of whom He called His apostles.

2. "And were come to him out of every city" = refers to the cities of Galilee.

3. "He" = "him" = Jesus, the Messiah.

4. "He spake by a parable" = a parable means to throw alongside; it is a concrete illustration of supposed facts thrown alongside of a truth to explain it; it is an example by which a doctrine or precept is illustrated; it is said to be an earthly story with a heavenly meaning.

5. This parable is mentioned in all three of the synoptic gospels; here, Mat. 13:3-23, and Mark 4:1-20.

V. 5

1. "A sower" = a farmer--one who sows or scatters seed.

2. "Went out to sow his seed" = went into his field and scattered his seed--could refer to wheat, oats, barley, or even grass seed for pasture.

3. "As he sowed" = scattered his seed.

4. "Some fell by the way side" = represents a hard foot path or field road--ground that had not been broken up (plowed) so that the seed might find lodging--"it was trodden down."

5. "And the fowls of the air devoured it" = refers to birds coming and eating the seed because it lay on the surface.

V. 6

1. "And some fell upon a rock" = Mark and Matthew call it stony ground; refers to soil which had no depth because of rocks or stones.

2. "As soon as it was sprung up" = Mark 4:5 says "immediately it sprang up" = the seed sprouted quickly because the sun warmed the thin layer of earth very quickly causing the seed to spring up (to sprout and start up out of the ground).

3. "It withered away, because it lacked moisture" = Mark and Matthew say when the sun was up the plant was scorched and withered away because the rocks prevented the roots from entering deeply into the earth that it might be sustained by a water source in the earth; the result: it dried up and died.

V. 7

1. "And some fell among thorns; and the thorns sprang up with it" = some seed fell where the thorns had been imperfectly cleared away and not destroyed, and they outgrew the grain.

2. "And choked it" = the thorns crowded it, shaded it, exhausted the earth, and thus choked it out which resulted in the seed not yielding any fruit. (Mark 4:7)

V. 8

1. "And other fell on good ground" = the seeds were no different, but the type of ground was; refers to fertile and rich soil, free of rocks and thorns; also refers to prepared soil--plowed and tilled.

2. "And sprang up, and bare fruit an hundredfold" = it kept on yielding as it grew, which is expressed in the phrase "sprang up and increased" in different measures--"some thirty, some sixty, and some an hundred" = yet all bore fruit. (Mark 4:8)

3. First and second "He" = Jesus, the Messiah.

4. Third "he" = "him" = refers to whosoever.

5. "He that hath ears to hear, let him hear" = used to arouse the attention of His hearers; speaks of spiritual ears; refers to those who diligently attend to the words of Christ, that they may ponder and obey them.

C. The purpose of the parables. V. 9-15

V. 9

1. "His" = "him" = Jesus, the Messiah.
2. "His disciples" = Mark 4:10 states "when he was alone" means the great multitude (verse 4) had left and He was alone with His disciples (followers) which included the 12 apostles.
3. They asked "What might this parable be?" = the facts of the parable were simple and familiar, but the disciples needed to know what the parable's application was; they did not lose any time in asking Jesus what the parable meant.

V. 10

1. "And he said" = Jesus began to explain to them the parable.
2. "Unto you it is given" = referring to the group of disciples; the tense reveals that unto the disciples it had been given to know the mysteries of the Kingdom of God, and they possessed that at present; it was now time for them to come gradually into a clearer understanding of the truth.
3. "Know" = to know by experience.
4. "The mysteries of the kingdom of God" = the secret counsels of God which are hidden from the ungodly, but when revealed to the godly are understood by them; the mysteries are not the fact that they are difficult to interpret, but that they are impossible to interpret until their meaning is revealed--then they become plain. (I Cor. 2:9-10; John 3:27)
5. "But to others in parables" = refers to those outside the main circle of disciples; those not saved; probably referring to the Pharisees; the disciples would see truth in the parables while others would only see them as entertaining stories.
6. "That seeing they might not see" = the Pharisees had physical eyes to see, yet they were blinded spiritually and did not see--Mark 4:12 uses the word "perceive" which mean to have absolute knowledge of a fact; negated by "not."
7. "And hearing they might not understand" = "understand" means to set or join together in the mind; the Pharisees had physical ears to hear, yet they could not understand; they could not put together the pieces of the parable to make any sense out of it--the application.
8. Parables clarify nothing for those who choose to reject truth. It is not that God is deliberately hiding truth from them. They just do not have the spirituality to grasp the truth presented to them. It takes the Holy Spirit to empower his understanding for the things of God are foolishness to him. (I Cor. 2:7-14)

V. 11

1. "Now the parable is this" = Jesus precedes the explanation of the parable of the sower in Mark 4:13, that an explanation should not have been needed--He declared the impossibility of knowing all the parables, if one does not know the one about the sower; and yet He went on to explain this parable even to a greater degree than some of the other parables.
2. "The seed is the word of God" = Mat. 13:19 calls the seed "the Word of the kingdom" = an expression equivalent to the gospel of the kingdom. (Mat. 4:23; 9:35; 24:14; Mark 1:14)

V. 12

1. "Those by the way side are they that hear (with their physical ear); then cometh the devil, and taketh away the word out of their hearts" = as seed falling by the wayside is refused by the hard and well-trodden ground and is easily picked up by the birds, in like manner, the seed of God's Word, falling upon a heart rendered callous is immediately (Mark 4:15) snatched away by the devil.
2. "The devil" = means the slanderer; the false accuser; Satan, meaning adversary; Mat. 13:19 calls him "the wicked one" and uses a word which means "evil in active opposition to the good," wanting to drag everybody else down with him into that corruption.
3. "Taketh away" = to take away from another what is committed to him; to take by force; note: the seed was sown in their hearts, not just among them; but Satan snatches it out by force before it had time to take root.
4. "Lest they should believe and be saved" = this is the reason Satan snatches the seed away--to keep one from being saved; he knows the value of the seed--the Word of God and he does not want the seed to find lodging.

V. 13

1. "They on the rock" = represents those who hear the word and profess to be greatly delighted with it, and who are full of zeal for the word of God = "are *they*, which, when they hear, receive the word with joy;" Mark 4:16 states, "when they have heard the word, immediately receive it with gladness."
2. "And these have no root" = spoken of one who has only a superficial experience of divine truth and has not permitted it to make its way into the utmost recesses of his soul; this hearer makes a profession but has no possession.
3. "Which for a while believe" = these believed with the head but there was no change of heart; these are like those mentioned in John 2:23-25 and John 8:30-32--they were not saved.
4. "And in time of temptation fall away" = "temptation" means adversity; affliction; enticement to sin either from inward desires or from outward circumstance; trouble sent by God and serving to test to prove one's faith; Mark 4:17 states it comes "for the word's sake" = on account of the word; this could mean two things:
 - A. The word preached concerning holy living for a Christian brought pressure and distress upon the "professors" to the extent they could take it no longer.
 - B. The expectations of others, around them, watching and scrutinizing their lives brought pressure and distress which caused them to "fall away" = to depart from the faith--his profession and the house of God; Mark 4:17 says they "are offended" = to put a stumbling block or impediment in the way upon which one may trip or fall.
5. These stony ground hearers have not the Holy Spirit living inside to help them overcome. Therefore, they fall away or withdraw themselves from the house of God. These folks are just not saved.

V. 14

1. "And that which fell among thorns are they, which, when they have heard" = the thorny ground hearers are they that hear the Word, but the Word of God does not bring forth fruit in their lives; they are only professors.

2. "Go forth" = to pursue the journey on which one has entered.
3. "And are choked" = to smother; to suffocate; to suppress; to stifle; the word is used to express a temporary or partial stoppage; there are four thorns mentioned in the synoptics:
 - A. "Cares" = Mark 4:19 states it as "cares of this world" = anxiety about things pertaining to this earthly life.
 - 1) "Cares" = is from a root word which means to be drawn in different directions, thus to be distracted; means care, in the sense of anxiety; the word is a kindred word for "worry."
 - 2) "World" = means age; our Lord is referring to the worries of the people of this age who live apart from God.
 - B. "Riches" = Mark 4:19 states, "deceitfulness of riches" = riches are compared to thorns, because, like thorns, they pierce the soul. (I Tim. 6:10)
 - 1) "Riches" = abundance of external possessions.
 - 2) "Deceitfulness" = being mislead.
 - 3) Riches are deceitful, because they often seduce the soul from God and from salvation and are the cause of many sins.
 - 4) One may not actually possess these riches, but have a desire for them. This would cause the Word to be choked out.
 - C. "Pleasures of *this* life" = desire for pleasures of this world in whatever form it may come to you.
 - D. The fourth thorn is mentioned Mark 4:19: "Lust of other things;" "lust" is an evil craving of passionate desires; "other things" are the rest of the things that are not of a specified class or number.
4. "And bring no fruit to perfection" = Mark 4:19 states, "it becometh unfruitful" = not yielding what it ought to yield; there may be fruit, but the ears of grain will be scanty and stunted because the thorns (weeds could also apply) draw the majority of fertility and moisture; this refers to this group (thorny ground hearers) who heard the Word and made a "profession" but were never saved.

V. 15

1. "But" = reveals a contrast between the three types of ground just mentioned--wayside, stony, and thorny; the first three types were not saved while the good ground was.
2. "That on the good ground" = the "good ground" represents the heart which receives the Word of God with joy and desire, and true devotion of spirit, and which steadfastly retains it, whether in prosperity or adversity and brings forth fruit.
3. Luke then lists what makes the ground good:
 - A. Having a "honest heart" = upright; just; fair in dealing with others; in the Greek it denotes beauty; this takes a work of God for one to possess this for the heart not plowed by the plow share of the gospel is deceitful. (Jeremiah 17:9)
 - B. Having a "good heart" = similar to "honest heart;" upright; of a good constitution or nature; the Greek denotes nobility; to possess this kind of heart it has to be broken by the Lord. (Psa. 34:18; 51:17; Isa. 66:2; "contrite" means crushed in spirit by godly sorrow.)

C. "Having heard the word" = to attend to; to consider what has been said; refers to having spiritual ears; you can be taught and not have spiritual ears (Mat. 13:9); this is more than being taught by conscience and creation that God is (exists). (Rom. 1:19-20)

D. By "keeping it" = to hold fast; keep secure; keep firm possession of; to guard.

E. Mat. 13:23 adds, "understandeth" to set or join together in the mind; to put it all together and make sense out of it, like putting a puzzle together; the word "learned" in John 6:45 means to comprehend or to understand; the Holy Ghost is the only one who can give you understanding but He uses human instrumentality. (John 3:27; I Cor. 12:3; 2:9-10)

4. All good ground or all saved "bring forth fruit with patience" = "to bring forth fruit, refers to deeds; "patience" means steadfastness, constancy, endurance, a calm temperament; the characteristic of a man who is unswayed from his deliberate purpose and his loyalty to faith by even the greatest trials; the quality of an individual who does not surrender to circumstances or succumb to the trials he faces; this is called perseverance of the saints. (Heb. 3:6, 14; note: firm and steadfast to the end.)

5. Mark 4:20 states not only that all the good ground hearers bore fruit, but that there were different degrees or levels of bearing fruit because not everyone has the same gift and capabilities, "some thirty fold, some sixty, and some an hundred."

D. The parable of the lighted candle. V. 16-18

V. 16

1. "No man" = "he" = no one; no human being, male or female.
2. "When he hath lighted a candle" = the word for candle simply means a little clay dish filled with olive oil and a wick placed in the oil and then lighted; it was a very feeble light.
3. "Covereth it with a vessel or putteth *it* under a bed" = Mark 4:21 uses the word bushel--said to be equivalent of a peck in our day; if the lighted candle was placed under a bushel or a piece of furniture (bed--which was a mat or pallet) it would give no illumination; beside that it would be smothered out due to lack of oxygen if under a vessel, and if under a bed it would catch the mat (bed) on fire.
4. "But setteth *it* on a candlestick" = lamp stand so that its light would radiate in every direction--"that they which enter in may see the light."
5. These four items--candle, vessel, bed, and candlestick--were familiar objects in the houses of that day and time; therefore, the parable could be understood by the disciples.

V. 17

1. Usually we use this verse to teach that our every hidden thought and deed will come out at the Judgment Seat of Christ. This is true if not confessed, but in context Jesus has just mentioned the mysteries of the kingdom (verse 10), and He was unwilling that the mysteries of the great parable of the sower and of other parables, should be concealed, but that His disciples should unfold these things to others as He had to them. (Mat. 10:27)
2. "For nothing is secret, that shall not be made manifest" = "secret" means hidden; concealed; much, very much, is now hidden from us in nature, in providence, and in grace, it will not always be hidden, but it shall be "made manifest" = to make visible or known what has been hidden or unknown = "neither *any thing* hid, that shall not be known and come abroad" = plainly recognized.

3. The lamp (candle) is the light of Divine truth, shining in our soul when saved because of Christ in us. This light in our souls is not of our doing, nor of our own kindling. It comes from God that we may manifest it for His glory. (Mat. 5:14-16)

V. 18

1. "Take heed" = to weigh carefully; examine; to turn thoughts or direct the mind to what you hear; that which is worth hearing should be heard rightly and heeded--obeyed.

2. "How ye hear" = in what way you hear; make good use of what you hear; this means to obey the light the Lord gives you and He will give you more = "whosoever hath, to him shall be given" = Jesus is saying take heed to these words which you hear from me, that you may understand them and commit them to memory, so you will be able to communicate them effectually to others and you shall receive a corresponding reward--more "shall be given" to him.

3. And then a warning is given to him who does not take heed, "and whosoever hath not, from him shall be taken even that which he seemeth (think; suppose; Mat. 7:22-23) to have" = just as diligence causes the seed to grow, negligence destroys it. (Luke 12:48; 19:11-24; I Tim. 4:14)

E. The new relationships. V. 19-21

V. 19

1. "Him" = "His" = Jesus, the Messiah.

2. "Then came to him *his* mother and his brethren" = this refers to Mary, Jesus' mother, and His half-brothers who did not believe Jesus was the Messiah (John 7:5); Mark 6:3 gives their names; the reason why they came to Him may have been that they believe what some of His friends had said in Mark 3:21; "beside himself" means to be out of one's mind; insane; they thought Jesus to be delirious and deranged; so His family may have wanted to take Him home and nurse Him back to health, at least His mother.

3. "And could not come at him for the press" = "press" refers to a multitude of people who were flocked around Jesus so tightly that Mary and His brothers could not get to where He was.

V. 20

1. So they passed word by the people that His mother and brothers wanted to see Him, "and it was told him *by certain*" = they delivered their message to Jesus.

2. The message: "Thy mother and thy brethren stand without, desiring to see thee" = they were standing on the outskirts of the crowd because they could not get through them; "desiring" means they wished to get in contact with Him.

V. 21

1. Mark 3:33 states that Jesus asked a harsh question, "Who is my mother, or my brethren?" = in so doing He was not denying His human relationship; He knew what they had come for and He also knew He must be about His Father's business as He always had. (Luke 2:49)

2. Then He said, "My mother and my brethren are these which hear the word of God, and

do it" = Mark 3:34 states "He looked round about" = His gaze was a sweeping, all-inclusive one at those in the circle around Him and then He spoke these words; thus declaring that kinship with Him is spiritual not primarily physical.

3. "Hear" = refers to those who have been aroused and have spiritual ears to hear (Mat. 13:9); need to hear truth--the word of God.

4. When one hears, he must "do it" = do what? what the word says; Mark 3:35 refers to the will of God; the "will of God" is to be saved (II Peter 3:9); "do" means to pursue a course of action; implies obedience. (I John 2:17; II Thess. 1:8; I Peter 1:2)

5. One obeys the gospel when he repents and believes; thereby being saved and becoming part of the family of God, thus the saying in Mark 3:35, "The same is my brother, and my sister, and mother."

6. Some may say that Jesus did not respect His mother. Not so! Jesus was putting a stop to Maryolatry--worship of Mary. The word of God does not, one time, reveal Mary as having any superiority over Jesus in a spiritual way. In fact John 2:5 she said, "Whatsoever he saith unto you, do it."

F. Jesus calms a storm. V. 22-25

V. 22

1. "Now it came to pass" = refers to some time passing after the last incident.

2. "Certain day" = "certain" is used to verify this incident definitely happened.

3. "He" = "his" = Jesus, the Messiah.

4. "He went into a ship" = this "ship" was probably a small open boat with sails, such as was commonly used for fishing on the Sea of Galilee.

5. "With his disciples" = "them" = "they" = refers to the 12 apostles.

6. "And he said unto them, Let us go over unto the other side of the lake" = "us" refers to Jesus and the 12 apostles; "the other side" refers to the eastern side of the Sea of Galilee ("lake") for they were on the western side.

7. "And they launched forth" = set sail for the other side.

8. Mark 4:36 gives two additional thoughts:

A. "They took him even as he was" = seems the apostles took the exhausted Lord Jesus (who was God, but robed in weary human flesh), under their care just as He was. This may have been Jesus' way to get away from the large crowds to rest as some suggest, but the real reason shows up as He used this opportunity to teach His disciples a lesson (verse 24-25) and meet a man who was in much need of meeting a Saviour. (Luke 8:26-39)

B. "With him other little ships" = there was a multitude of witnesses when He stilled the storm.

V. 23

1. "But as they sailed he fell asleep" = Mark 4:38 states, "he was in the hinder part of the ship, asleep on a pillow" = refers to the stern or back of the ship; "pillow" is not a soft luxurious cushion but probably a low bench at the stern (back) on which the steersman sometimes sat, and the captain rests his head to sleep.

2. "And there came down a storm of wind on the lake" = lake of Gennesaret; the Sea of Galilee is 682 feet below the Mediterranean Sea and the hot air, at this depth, draws the storm down with sudden power; Mat. 8:24 states, "there arose a great tempest in the sea" = the word of tempest means a violent upheaval like an earthquake.
3. From all descriptions, this was "some kind of storm!" of hurricane proportions; it is said the sudden storms continue to this day on the Sea of Galilee.
4. "They were filled *with water*" = refers to the boat being filled with water; Mat. 8:24 states, "the ship was covered with the waves."
5. "And were in jeopardy" = to undergo peril; to be in danger of being destroyed.

V. 24

1. "And they came to him" = the disciples came to Jesus "and awoke him."
2. "Saying, Master, master" = "master" here means any sort of superintendent or overseer; Mat. 8:25 records the disciples addressed Jesus as "Lord" = supreme in authority; while in Mark 4:38 they addressed Him as "Master" = means teacher--different Greek word than Luke uses; this is not a contradiction for He is all these: Lord, Teacher, and Overseer.
3. "We perish" = ruined; destroyed; the Greek tense says, "we are perishing" = Luke had already said in verse 23, they were in jeopardy.
4. Mark 4:38 adds, "carest thou not that we perish?" = "carest" has the idea of that of concern for another's welfare; by making this statement to the Lord Jesus, the disciples were rebuking Him for sleeping in the storm.
5. "Then he arose" = to wake fully.
6. "And rebuked the wind and the raging of the water" = "rebuke" means to admonish or charge sharply; the wind and sea are separately addressed and in Mark 4:39 the corresponding effect separately specified.
 - A. To the wind He said, "Peace" = to be silent, be still, hush, calm and "they ceased."
 - B. To the sea He said "Be still" = to close the mouth with a muzzle; used of muzzling an ox; tense reveals that Jesus said, "be muzzled and stay that way;" and there was a calm.
7. In the natural world, when boisterous wind ceases, the waves settle slowly (much like sloshing water in a glass that moves from side to side before becoming calm), but here the waves flattened out immediately to a smooth, calm surface.

V. 25

1. "And he said unto them" = Jesus said to His disciples.
2. "Where is your faith?" = after Jesus rebuked the wind and sea, He turned and rebuked the disciples; Mark 4:40 states Jesus also asked them, "Why are ye so fearful? how is it that ye have no faith?" = how is it possible? they had the Lord of the wind and the waves with them in the ship; if they had had faith, they would have known that, though asleep, He could preserve them.
3. "And they being afraid" = Mark 4:41 states "they feared exceedingly" = the Greek says, "they feared a great fear" = means to be afraid; to be struck with fear; to be seized with

alarm; at this time they were not afraid of the storm but of Jesus.

4. "Wondered" = to be amazed; to marvel; that which arrests the attention and causes a person to stand and gaze; they expressed their wonder by "saying one to another, What manner of man is this!" = who then is this person; since these things which just happened are so, who then is this?

5. "For he commandeth even the winds and water, and they obey him" = the use of the word "even" implies they had known He could order demons to leave a person, heal diseases, and speak such mysteries in parables, but now they were filled with fear because He could command the wind and water at His will and they obey Him.

6. All creation obeys its Creator except man. The Lord never speaks in vain!

G. Demons cast out of the maniac of Gadara. V. 26-39

V. 26

1. This incident is recorded by all three of the synoptic writers: here, Mat. 8:28-34, and Mark 5:1-20.

2. "And they arrived at the country of the Gadarenes" = Jesus had already said they were going over unto the other side before the storm arose. (Mark 4:35)

3. "Gadarenes" = inhabitants of the country of Gadara which is east of Jordan and the Sea of Galilee; descendants of the tribe of Gad which was given land in this area before they entered the land of Canaan. (Num. 32:1-5,33)

4. Mat. 8:28 calls the name of this place "Gergesenes" = which is identified with the ruins now called "Kerza" (Kersa, Gergesa) located about 5 miles south of the Jordan entrance into the sea of Galilee; this is not a contradiction because the territory along the Sea of Galilee on that side--the eastern side--is an uninhabited wilderness; Gadara was a city of great importance a great distance from the sea and Gergesa (Kerza) is an unimportant city--not well known and where Jesus landed it could be identified as the country or region of both cities.

5. "Over against" = simply means on the opposite shore, on the other side from where they had set sail for the journey.

V. 27

1. "And when he went forth to land" = when Jesus' ship arrived at the eastern shore; Mark 5:2 states, "when he was come out of the ship."

2. "There met him out of the city a certain man" = Mark 5:2 states, "immediately" = at once; no time wasted; here we see the reason Jesus came to this land--He met a man who had a great need (John 4:4); the use of "certain" means existing in fact and truth, not a made up story.

3. Luke and Mark speak of one man while Matthew tells us "there met him two possessed with devils." (Mat. 8:28) The reason only one may have been mentioned here is because this one may have been more violent than the other, yet Mat. 8:28 says both were "exceeding fierce, so that no man might pass by that way." Another reason could be that the one described fully here, and in Mark was the only one who got delivered and saved. The real reason is that God chose to write it this way and so be it!

4. "Which had devils long time" = "devils" = demons; evil spirits or the messengers and ministers of the devil, who is called, "the prince (ruler) of the power of the air" (Eph.

2:2); just as God has an angel assigned to each of his children, the devil has a demon assigned to each of his children to sometimes possess--called demon possession; also he assigns demons to each of God's children to oppress and suppress, but he can never possess one saved; Mark 5:2 states he had "an unclean spirit" (in the singular) while Matthew and Luke refer to devils (plural); the spirit of this man was unclean because he had many devils (demons; plural).

5. "And ware no clothes" = he was totally naked; sometimes the Bible calls someone naked who just had on an undergarment; this man had no shame.

6. "Neither abode in any house, but in the tombs" = he did not reside in any house but in tombs, the burying places of the Jews outside the gates of their cities usually in a remote or solitary place so that they would not be defiled by the dead; these tombs were sometimes in natural caves or recesses hewn out of a rock, often so large that they were supported by columns and with cells upon their sides for the bodies of the dead; these tombs would afford ample shelter for this category of men--demon possessed men.

7. Mark 5:3-5 gives a graphic description of the terribleness of this man's condition:

A. He was so strong he could brake the chains and fetters men tried to bind him with.

B. He was continually in the tombs crying and cutting himself night and day.

V. 28

1. But "when he saw Jesus, he cried out, and fell down before him:"

A. Mark 5:6 states, "he saw Jesus afar off" = "saw" is from the same Greek word as "know" which means to have absolute positive knowledge; he may have witnessed the sudden rise of the storm and its equal sudden suppression, which may have caused him to run and meet Jesus when He came off the ship; but there had to be something in his earlier life he was exposed to such as teaching as a boy of the right way of God, and somebody may have been praying for their prodigal son to be delivered; we do not know what was fuel for fire in his life but John 6:44-45 states for one to come to Jesus they must be drawn, hear, and learn (understand) something.

B. Mark 4:6 states he "worshipped Jesus" = means to prostrate oneself in homage; to fall upon the knees and touch the ground with the forehead as an expression of profound reverence--"fell down before him" in this verse.

2. "And with a loud voice said" = Mark 5:7 states he "cried with a loud voice"--this was actually the demons crying out using the vocal cords of the man whom they possessed; Mat. 8:29 states "they (the demons) cried out."

3. "What have I to do with thee" = what is there "in common" between me and you; the demons recognized Jesus as the "Son of God, most high." = "most high" means the highest God; the Jews did not know who He was and is, but every demon of hell knows who He is. (John 1:11; James 2:19)

4. "I beseech thee torment me not" = "beseech" means to solemnly and earnestly beg; "torment" means to vex with grievous pains of body or mind; refers to everlasting fire--negated by "not." (Mat. 25:41; 8:29; verse 31)

V. 29

1. First "he" = Jesus, the Messiah

2. "The man" = "him" = second and third "he" the demon possessed maniac of Gadara.

3. "Had commanded" = ordered "the unclean spirit to come out of the man;" Mat. 8:32 states, "He said unto them" = one may have been a spokesman for the multitude of demons that controlled this man.

4. Jesus said, "come out of the man" = he needed to be delivered from these demons which "oftentimes it (they)

had caught him" = refers to the demons to catch or lay hold of one so that he is no longer his own master, thus controlled by these demons which is true of every lost natural man. (Eph. 2:2)

5. "He was kept bound with chains and in fetters" = "fetters" means shackles for the feet; means they would put him in chains and fetters but "he brake the bands" = chains and fetters.

6. "And he was driven of the devil into the wilderness" = the Greek word for "devil" is defined as demon which drove the maniac "into the wilderness" = uninhabited place where the tombs were.

V. 30

1. "And Jesus asked him, saying, What is thy name?" = the tense is continuous action-- Jesus kept on asking him; the implication being that the demon only responded after repeated questioning.

2. "And he said, Legion" = the designation for a company of Roman soldiers numbering 6,826 men; an emblem of irresistible power and of a multitude organized into unity; there could have been less than this number but more than 2,000; so named, "because many devils were entered into him" = demons; Mark 5:9 says "because we are many" = the spokesman for the demons identifies their plurality as "we" and "many."

V. 31

1. "They" = the demons.

2. "Besought" = this is a strong word saying basically, "I beg you please!"

3. "He" = Jesus, the Messiah.

4. "That he would not command them to go out into the deep" = "deep" means abyss; a very deep gulf or chasm in the lowest part of the earth used as the common receptacle of the dead and especially as the abode of demons; called the bottomless pit in Rev. 9:1-2, 11.

V. 32

1. "And there was there an herd of many swine feeding on the mountain" = Mark 5:13 records about 2,000.

2. "They" = first and third "them" = the demons.

3. "Him" = "he" = Jesus, the Messiah.

4. "Besought" = to beg; evidently the demons were frantic, and quickly jumped at the chance to enter the swine unless some worse fate happen to them at this present time.

5. So they begged Jesus, "that he would suffer them (the demons) to enter into them (the

swine)" = "suffer" means to permit, allow, or give leave.

6. "And he suffered them" = He gave them leave or allowed the demons to enter the swine.

V. 33

1. "Then went the devils (demons) out of the man and entered into the swine" = demons do not rest unless they inhabit something whether it be human, animal, or idol.

2. "And the herd ran violently down a steep place into the lake (sea of Galilee) = "ran violently" means to be in rapid motion; to stir up; incite; urge on; to start forward with great force or violence; to rush; it was the fact of the unwelcome entrance of the demons into the swine that stirred them up to start forward with great force on their rush down the steep bank into the sea.

3. "And were choked" = to perish by drowning--swine cannot swim; to suffocate with water; this is referring to the swine and not the demons; the tense describes the disappearance of pig after pig into the sea; the demons could control the man but not the swine; they did not drive the swine into the sea for neither the swine nor the demons wanted to go into the sea; the swine got panic-stricken, with the demons inside, and lost control of themselves; and once on the move they could not stop.

4. We are told that just south of Kerza is the only place where the steep hill is close to the water. (Mat. 8:32)

V. 34

1. "They" = refers to the ones who fed the swine.

2. "Fled" = to flee away; to seek safety by flight; the implication is clear that the keepers of the swine were filled with terror at what had taken place; they literally ran away from the scene.

3. "Told *it*" = they reported the news to the people of the nearby city and the neighboring farms (word for country); word means to announce; the idea being that what one announces, he openly lays, as it were, off from himself; the keepers of the swine were charged with the responsibility of safeguarding the animals under their care, and to have 2,000 hogs drowned was something to explain.

V. 35

1. "They" = refers to the people of the city and country the keepers told.

2. "They went out to see what was done; and came to Jesus" = Mat. 8:34 states, "The whole city came out to meet Jesus;" they came to where Jesus was when the maniac met Him by the sea shore.

3. "See" = to view attentively; take a view of; to survey; to consider; to make certain or find out by seeing; used of one who looks at a thing with interest and attention; the word is used of a general officially reviewing or inspecting an army; speaks of a critical, searching investigation.

4. "And found the man, out of whom the devils were departed" = "found" means to come upon; the possession of demons was past tense for now this man is a new creature (II Cor. 5:17) which is seen in his:

- A. "Sitting at the feet of Jesus" = quiet; not restless; being at the feet of Jesus implies an eagerness to learn more about the deliverer. (I Peter 2:2)
- B. Being "clothed" = implying previous nakedness which is noted in verse 27; where he obtained his clothes we have no explanation.
- C. Being "in his right mind" = to be of sound mind; to exercise self control; to curb one's passions; implying previous madness; not only is sanity returned but self-control.

5. "And they were afraid" = they were struck with fear--phobia; they were now afraid of the sane man as much as they had been of the insane man before; really, they were afraid of the power which had produced the change; they were afraid of Christ's power; they saw He was the Almighty, but they did not seek to know His love and receive that love which "casteth out fear." (I John 4:18)

V. 36

1. "They also which saw *it*" = refers not only to just the keepers of the swine but those who were present when the miracle occurred; remember there were "other little ships" (Mark 4:36) that sailed with Jesus on this trip across the sea; therefore, many witnessed the miracle and "told them" = told those who came out of the city; "told" means to lead or carry a narration through to the end; relate in full; no doubt, the keepers of the swine gave a complete report so as not to be blamed for the loss.

2. "By what means" = how; in what way.

3. "Healed" = to restore to health--his right mind; this Greek word refers to salvation--thus he was healed spiritually--saved.

V. 37

1. "Then the whole multitude of the country of the Gadarenes round about (refers to the region around the city) besought him to depart from them" = they literally begged Jesus to leave their country; these people thought more of their worldly loss than of the spiritual gain, and asked Jesus to leave their country.

2. "For they were taken with great fear" = phobia, not the fear that represents the reverence and awe of the Lord Jesus; pagan influence was strong in this country and the people feared the power of Jesus and wanted no further interference with their business affairs.

3. "And he went up into the ship and returned back again" = the Greek construction indicates Jesus was going into the ship to return back to the western shore of the Sea of Galilee but "returned back again" = turned back to speak to the man just saved who no doubt was following Him, when verse 38 occurred.

V. 38

1. "Now the man out of whom the devils were departed besought him that he might be with him" = it was while our Lord was stepping on board the ship that the man was begging Him to be allowed to accompany Him.

2. "But Jesus sent him away, saying" = verse 39.

V. 39

1. "Return to thine own house" = Mark 5:19 states, "go home to thy friends" = go home to thine own folks, referring to his kinfolk and the people of his own country; remember, the maniac had no friends in his previous condition.

2. "And shew how great things God hath done unto thee" = "shew" = means to relate in full, recount, describe; Mark 5:19 says "tell" = declare; announce.

3. "And he went his way and published throughout the whole city how great things Jesus had done unto him" = "published" means to make a public proclamation; Mark 5:20 states he "began to publish in Decapolis" which is a region of ten cities east of the Sea of Galilee and even east of where the maniac met Jesus; this wide range of his public proclamation probably implied that he was known throughout the ten cities as the famous madman of Gadara.

4. Jesus had blessed this man and given him the hardest task of all--to go home and witness there for Christ. These people were the ones who knew the madman before he met Jesus and would be the first to notice the difference in his life. This man, now a sheep, obeyed the voice of his Shepherd. (John 10:27)

H. Jesus heals a woman and Jairus' daughter. V. 40-56

V. 40

1. "And it came to pass" = refers to the time it took after dealing with the maniac of Gadara till His ship landed on the western shore of the Sea of Galilee--"when Jesus was returned."

2. "The people *gladly* received him: for they were all waiting for him" = Mark 5:21 states that much people gathered unto Him; the Greek construction reveals that these people did not gather of themselves, but were controlled by the irresistible longing to see Jesus and receive help from Him; Jesus was the center of attraction when He returned to the western side of the sea.

V. 41

1. "Behold" = used to call attention to what Luke was about to tell.

2. "There came a man named Jairus" = a Hebrew name which means "whom Jehovah enlightens."

3. "And he was a ruler of the synagogue" = Mark 5:22 states he was "one of the rulers of the synagogue" = Acts 13:14-15 makes it clear that a single synagogue had a number of rulers; their duties were to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage (tradition).

4. "And he fell down at Jesus' feet" = a position of worship; it is amazing that he came to Jesus at all; the common people heard Jesus gladly (Mark 12:37), but the religious leaders were not so quick to come to Him. (Luke 23:10)

5. "And besought him that he would come into his house" = Mark 5:23 states that he "besought him greatly" = to beg much.

V. 42

1. "For" = introduces the reason Jairus wanted Jesus to come to his house--"for he had only one daughter, about twelve years of age, and she lay a dying" = she was at the point of death.
2. "But as he went" = seems Jesus immediately went toward Jairus' house.
3. "The people thronged him" = Mark 5:24, "much people followed him, thronged him" = means to press together, press on all sides; the word indicates the people were pressing Jesus so that He could hardly move or even breathe (a figure of speech) because of the crowd of people.

V. 43

1. "And a woman" = tradition has it that she was a Gentile; just a woman unknown to us but not to the Lord.
2. "Having an issue of blood" = a flow of blood; said to be a chronic hemorrhage.
3. "Twelve years" = reveals that this was not just a spur of the moment bleeding that natural remedies could take care of; in fact she "had spent all her living upon physicians, neither could be healed of any" = implying this woman was subjected to many doctors who prescribed many remedies which actually inflicted more pain upon the body and did nothing for her disease.
4. Mark 5:26 states she "was nothing bettered, but rather grew worse" = in no way having benefitted or profited from all the doctors prescribed, but instead she grew worse.

V. 44

1. "Came behind *him*" = came in the crowd which was in back of our Lord.
2. "And touched the border of his garment" = touched the hem of His garment (Mat. 9:20); she may have been timid, shy, and weak from her disease and did not want to attract attention, so she crept up in the crowd and touched the hem of His garment.
3. "Immediately" = at once; without delay.
4. "Her issue of blood stanchd" = Mark 5:29, "the fountain of her blood dried up" = refers to the source; signifies a complete, permanent cure, not merely the stream, but the fountain dried up--cease to flow (stanchd); the Lord dealt with the root problem just like He does in salvation.

V. 45

1. "And Jesus said, Who touched me?" = Mark 5:30 states, "Who touched my clothes?" = the Greek construction is "Who touched me on my clothes?"
2. "When all denied" = refers to those near to Jesus basically said, "I did not touch you."
3. "Peter and they that were with him" = refers to His disciples who were surprised at the sensitivity of Jesus with the crowds thronging and pressing on all sides; so they said:
 - A. "Master" = overseer; a title of respect.

B. "The multitude throng thee and press *thee*, and sayest thou, Who touched me?" = no doubt there were many who made contact with the garment of Jesus but this woman's touch was different.

V. 46

1. "And Jesus said, Somebody hath touched me" = this statement is not stated because He did not know, for He knows all things; it was made to bring this woman out of hiding, for she tried to hide in the crowd; Mark 5:32 states "he looked around to see her."
2. "For I perceive that virtue is gone out of me" = Jesus knew that power was gone out of Him.

V. 47

1. "And when the woman saw that she was not hid" = no doubt she was trying to slip away through the crowd seeking secrecy to avoid public embarrassment.
2. Then "she came trembling" = to shake involuntarily--outward evidence of inward fear.
3. "And falling down before him" = position of worship; demonstrates the proper attitude she possessed.
4. "She declared unto him before all the people" = she testified and made known openly, "for what cause (reason) she had touched him, and how she was healed immediately" = Mark 5:33 states, "she told him all the truth" = and she did so openly where all in voice range of her heard the truth, the whole truth; included not only what she had just done, but her reason for doing it; in other words, she told the pitiful tale of her chronic misery and being instantly healed.

V. 48

1. "He" = Jesus, the Messiah.
2. "Her" = the woman with an issue of blood who had been healed.
3. Jesus said to her, "Daughter" = an address of a father to his child; denotes the sympathy and gentleness of Christ in dealing with this woman.
4. "Be of good comfort" = to be of good courage; to be of good cheer; our Lord is telling this woman that she does not need to be frightened.
5. "Thy faith hath made thee whole" = the Lord had granted her saving faith (Eph. 2:8; John 3:27) which became hers "thy faith;" "whole" is from the Greek word "sozo" which means deliverance spiritually--salvation; she was not only healed physically but was healed spiritually as well.
6. "Go in peace" = pursue the journey on which she had entered as a result of being saved--"peace with God" (Rom. 5:1) which means to set at one again; the verb form of this word means to bind together that which has been separated; tranquility of soul and spirit based on the consciousness of a right relation with God.
7. The lesson in these verses should not be forgotten--that it is not enough to believe with the heart, confession needs to be made with the mouth. (Rom. 10:10)

V. 49

1. "While he yet spake" = Jesus was still speaking when the messenger arrived.
2. "There cometh one from the ruler of the synagogue's *house*" = the arrival of the messenger from Jairus' house was a blessing for the woman just healed because it diverted attention from her.
3. "Saying to him, Thy daughter is dead" = the tense of "dead" indicates that the daughter had died and there was no hope for her.
4. "Trouble not the Master" = "trouble" means to bother, annoy, vex, worry; negated by "not;" "Master" means teacher--a title of respect.
5. Jairus must have stayed close by Jesus during the time of His healing the woman while on the way to Jairus' house.

V. 50

1. "But when Jesus heard *it* = "it" is in italics, thus supplied by the translators and refers to the message just delivered to Jairus; "heard" means to overhear; to hear alongside--the messenger was not speaking to Jesus but to Jairus.
2. "He answered him" = Jesus spoke to Jairus.
3. "Saying, Fear not" = the Greek construction forbids the continuance of an action already going on; the ruler was fearing and Jesus said, "Stop fearing."
4. "Believe only" = tense speaks of a continuous action; the command was for a continued, sustained faith--he was to continue believing, even in the presence of death--"and she shall be made whole" = refers to being raised from death.

V. 51

1. "He" = Jesus, the Messiah.
2. "Suffered" = to permit; allow.
3. "No man to go in" = He did not permit anyone to enter the house except ("save") "Peter and James, and John, and the father and the mother of the maiden (daughter)" = one of the reasons these mentioned were allowed to enter the house might have been because the room where the child lay could not hold any more; another reason might be because Jesus did not want her to be the object of a crowd of curious spectators.
4. There are times when it is better to leave the crowd behind. God's blessings can flow more abundantly in the midst of a small group where there are no people on the fringe who do not enter in or exercise faith. Curious people who are mere spectators sometimes hinder the work of the Lord.

V. 52

1. "All" = refers to those gathered outside Jairus' house.
2. "Wept" = to mourn, weep, lament.
3. "Bewailed" = to cut, strike, smite; to beat one's chest for grief; the people of the East used to bewail the dead by cutting the flesh, tearing the hair, and crying bitterly; the

mourning for the dead girl was artificial; certain people were paid to mourn; Mat. 9:23 speak of "minstrels and the people making a noise"--the custom extended back before the time of Jeremiah (Jer. 9:17) and was common among Jews and pagans alike.

4. Jesus took charge of the situation and said, "Weep not; she is not dead, but sleepeth" = Jesus meant the child was not dead to stay dead; "sleepeth" means sleeping, a beautiful word that Jesus uses of death.

V. 53

1. Now the crowd of mourners changed their demeanor, "And they laughed him to scorn" = "laughed to scorn" is one word in the Greek and means to deride, jeer at, to ridicule; the tense reveals they went from wailing to laughing and jeering--make a mock of.

2. "Knowing" = to have absolute positive knowledge of the facts--according to their thinking they knew "she was dead."

V. 54

1. "And he put them all out" = He banished all from the house except three of His disciples and Jairus and his wife--mother of the child (verse 51); Jesus did so by a stern assertion of authority as if He were the master of the house; no doubt He had to use pressure to make the hired mourners leave; the presence of some people will ruin the atmosphere for spiritual work.

2. "And took her by the hand" = "took" meant to become master of; the word speaks of the strong grip with which our Lord took hold of the hand of the dead girl.

3. "And called" = to speak with a loud commanding voice.

4. "Maid" = a little girl; Mark 5:41 uses Aramaic words "Talitha cumi" which are words of tenderness which the girl's mother would have used in awakening her from sleep.

5. "Arise" = to arouse from the sleep of death; to recall the dead to life.

V. 55

1. "Her" = "she" = Jairus' daughter who had died.

2. "And her spirit came again" = refers to breath returning to her nostrils.

3. "And she arose straightway" = at once; immediately; "arose" means to stand up.

4. "He" = Jesus, the Messiah.

5. "Commanded to give her meat" = something to eat to strengthen her such as bread or lentils, not meat as we know it.

V. 56

1. "And her parents were astonished" = to throw out of position; speaks of removal, thus, of a man removed out of his senses; our word "ecstasy" is the English equivalent of this word; means amazement, astound; Mark 5:42 states, "they were astonished with a great astonishment" = a displacement of mind; bewilderment.

2. "But he charged them that they should tell no man what was done" = Jesus commanded

the parents; the reason for this charge was that Jesus did not want men to get their eyes upon the physical and off the spiritual and thereby try to sidetrack Him from His real reason from coming to earth (Luke 19:10); He did not want the people to use His miracles as a reason for making Him political.

3. This is just a sign of our Lord's resurrection power of which we see other signs that let us know that He can do what He said:

- A. The daughter of Jairus who had just died.
- B. The widow's son being carried to the grave. (Luke 7:12-15)
- C. Lazarus from his grave after being dead four days. (John 11:38-44)
- D. Our Lord Himself. (Mat. 28:6)
- E. Our Lord's promise. (John 5:28-29)

CHAPTER 9:

A. The twelve sent forth to preach. V. 1-6

V. 1

1. "Then" = word used to indicate that this instance did not immediately happen after Jarius' daughter was raised from the dead; the synoptic gospel of Mark records between these incidences that Jesus taught again in Nazareth and other villages in Galilee (Mark 6:6); it could have been that during these occasions not all of the apostles traveled with Him.
2. "He called his twelve disciples together" = refers to the 12 apostles being called to Himself; He had previously called them into the ministry.
3. "And gave them" = to furnish; endue--to supply with. (John 3:27)
4. "Power" = inherit power--power residing in a thing by virtue of its nature or which a person or thing exerts and puts forth.
5. "Authority" = the ability or strength with which one is endued, which he either possesses or exercises.
6. "Over all devils" = demons; the apostles were given the authority to command demons to leave the individuals in whom they had been operating, and God's power was there to see that the command was obeyed.
7. "And to cure diseases" = to heal sickness which included deformity; the synoptic Matthew gives a representative list. (Mat. 10:8)

V. 2

1. "And he sent them" = means to send forth as an ambassador on a commission to represent one and to perform some task; our word apostle comes from this Greek word.
2. "To preach" = to herald forth divine truth of the gospel--refers to the kingdom which belongs to God and is the place of God's rule, domain, and authority; it is both a present reality and a future event; at time it is synonymous with the kingdom of heaven--the

context will let you know.

3. "And to heal the sick" = the same as "cure diseases" in verse 1; this power and authority was given the apostles to reveal that they were sent from God; it is interesting to note that even Judas Iscariot, a lost man, received this authority and power from Jesus the same as the other eleven.

4. Mark 6:7 states Jesus sent them out "by two and two" = to help encourage others, and also for fullness of testimony; going out two by two rather than all 12 of them going with Jesus would allow more people to hear the gospel message; this also fulfilled the OT law. (Deut. 19:15)

V. 3

1. "He" = Jesus, the Messiah.

2. "Them" = "your" = the 12 apostles.

3. "He said to them" = Mark 6:8 states, "He commanded them."

4. "Take nothing for *your* journey" = means they were not to make any special provision for their journey, but to go forth just as they were, depending on God.

5. "Neither staves" = staff; rod; walking stick; most travelers and pilgrims carried their staff; those who had a staff might use it and those who did not have one were not to trouble themselves to secure one--make no elaborate preparations for the journey.

6. "Nor scrip" = a leather sack in which travelers and shepherds carried their provisions; this does not mean they were not to use notes as some would indicate today.

7. "Neither bread" = refers to food.

8. "Neither money" = coins of brass, silver, or gold which Mat. 10:9 refers to.

9. "Neither have two coats apiece" = do not take a change of clothing.

10. They were not to make any special provision for their journey. The Lord wanted them to learn that God would provide as they trusted Him. Their trust was later vindicated in Luke 22:35 where it says they lacked nothing.

V. 4

1. "And whatsoever house ye enter into, there abide" = to remain; they were not to go from house to house in search of the most comfortable lodgings; they were not to appear to be men of idleness and fond of change (Pro.24:21); not to be dissatisfied with the hospitality of the people; they were not to change residences while in a certain location.

2. "Thence depart" = means to stay put until it is time to go to another location--God's time.

V. 5

1. "And whosoever will not receive you" = "receive" means to take with the hand; to grant access to a visitor; negated by "not."

2. "When ye go out of that city, shake off the very dust from your feet for a testimony against them" = refers to those who refused their message, the apostles were to indicate

their rejection of the city by this emphatic gesture--"shake off the very dust from your feet" = denotes that they regarded them as impure, profane, and heathenish and that they declined all further connection with them; it is recorded that Paul did that in Acts 13:50-51.

3. "For a testimony" = the declaration which confirms or makes known anything; evidence given; this symbolic action was equal to denouncing as pagans those who heard and rejected the gospel.

V. 6

1. "They = the 12 apostles.

2. "They departed, and went through the towns" = shows obedience to the Lord's command.

3. "Preaching the gospel" = one word in the Greek; means to herald forth the good news of the death, burial, and the resurrection of the Lord Jesus Christ; this involved preaching repentance as well as believing. (Mark 6:12)

4. "And healing every where" = they had been given power and authority to heal (verse 1); to restore to health; this they did everywhere they went.

B. Herod is perplexed by Jesus. V. 7-9

V. 7

1. "Herod" = "he" = this was Herod Antipas, a son of Herod the Great who ruled over Galilee and the territory east of the Jordan River; Mark 6:14 rightly calls him a king because this title was applied freely in the Roman world to all eastern rulers.

2. "The tetrarch" = means he was strictly the ruler of one quarter of a given territory; this title came to be a general title, denoting one who reigned over any part--a third, a half, and etc.; in this case Herod had a third of the dominion of his father; it was this Herod who imprisoned John the Baptist and to whom our Lord was sent to by Pilate when He was being tried.

3. "Him" = Jesus, the Messiah.

4. "Heard of all that was done by him" = refers to all the miracles that Jesus had done; Mat. 14:1 states, "the fame of Jesus;" also no doubt he had heard of the ministry of the 12 apostles.

5. "He was perplexed" = to be entirely at a loss; means to be thoroughly perplexed, with a perplexity amounting to despair.

6. "Because" = introduces the reason Herod was perplexed.

7. "It was said of some, that John was risen from the dead" = Mark 6:14 states that Herod said this; his reason was that "mighty works do shew forth themselves in him;" John the Baptist had not performed any miracles but Herod thought that death had put him in touch with the unseen world and had enabled him to utilize its powers.

V. 8

1. "And of some, that Elias had appeared" = Elijah; Mal. 4:5 prophesied that Elijah would be sent before the coming of the great and dreadful day of the Lord--this scripture might have influenced some to believe this was Elijah.
2. "And of others, that one of the old prophets was risen again" = "prophet" is an interpreter or spokesman for God; one whom God speaks through.
3. These were the basic things said of John the Baptist. (John 1:21)

V. 9

1. "And Herod said, John have I beheaded" = Herod's conscience would not let him forget that sight of John's head dripping with blood as the charger was brought into the banquet hall after he was beheaded.
2. "But who is this, of whom I hear such things" = Herod could not admit that Christ (Messiah) had come, but he could not deny that Someone had come.
3. "And he desired to see him" = Herod's conscience and his curiosity made him want to see Jesus; his desire was gratified, but not then; he did meet Jesus when Pilate sent Him to Herod at the trial of Jesus. (Luke 23:6-9)
4. Matthew and Mark record the dramatic and vivid account of the death of John the Baptist while Luke omits that incident. Some may ask, why? John 21:25 gives us a reason--no one could write all that occurred, but Luke recorded what the Lord breathed to him to write. (II Tim. 3:16)

C. Jesus feeds the five thousand. V. 10-19

V. 10

1. This miracle is recorded by all four of the gospels--here, Mat. 14:13-21, Mark 6:39-44, and John 6:1-14.
2. "The apostles" = the twelve sent ones Jesus sent out to preach and heal. (verse 2)
3. "When they were returned" = where they went, and how long they stayed, and where had Jesus been, and what He had done in the meanwhile are questions which remain unanswered.
4. "Told him all that they had done" = they gave a full account of their mission to Jesus; it is not recorded what they told him.
5. "And he took them" = it was evident that, after their strenuous labors, it was evident they needed rest--so recorded in Mark 6:31--not only were they tired but "had no leisure so much as to eat" = no opportune time; no good time could they find to even eat because there were so many (crowds) coming and going.
6. "And went aside privately" = does not refer to their going away in a sly manner or slipping off from the crowd for they saw them departing (Mark 6:33) by a ship (refers to a large fishing vessel) (Mark 6:32); they had been somewhere on the western shore of the Sea of Galilee.
7. "Into a desert place" = speaks of the uninhabited region where they went; John 6:3 states that "Jesus went up into a mountain."

8. "Belonging to the city called Bethsaida" = this is Bethsaida Julis on the NE shore of Galilee about five miles from Capernaum across the Jordan river East of where the Jordan empties into the Sea of Galilee.

V. 11

1 "And the people, when they knew *it*, followed him" = "knew" means to know by experience for they saw the ship depart the western shore of the Sea of Galilee and probably saw the direction it was headed so they "followed him" = Mark 6:33 states they ran afoot (did not go by ship) seemingly around the northern coast line of the sea, crossed the Jordan, and some seemed to arrive at the other side before the ship arrived; the distance some of them ran is said to be about 20 miles; John 6:4 states "the passover was nigh" therefore, hundreds of pilgrims were passing the north end of the Sea of Galilee on their way to Jerusalem as required by law. (Deut. 16:16; the feast of unleavened bread was connected to the passover.)

2. "And he received them" = Mark 6:34 states when He came out of the ship He saw much people and He was moved with compassion.

3. "And spake unto them of the kingdom of God" = Mark 6:34 states, "he began to teach them many things" = "teach" means to shape the will of the one taught by the communication of knowledge; the tense reveals that Jesus went to teaching and kept it up; Luke says He spake of the "kingdom of God" = refers to the kingdom which belongs to God and is the place of God's rule of domain and authority; it is both a present reality and a future event; at times it is synonymous with "kingdom of heaven"--the context will let you know.

4. "And healed them that had need of healing" = they were cured or made whole by Jesus; Luke does not give any specific diseases they were healed of; there could have been only a few who were sick in a crowd that was in such a hurry as this one was and traveled as far as this one had.

V. 12

1. "And when the day began to wear away" = it was drawing near night; Mat. 14:15 states "when it was evening" while Mark 6:35 states, when the day was "far spent" and "far passed" = much daytime had already gone and sunset was approaching.

2. "Then came the twelve" = refers to the apostles who realized that the crowd were hungry, and that they should be fed before they became faint.

3. "And said unto him, Send the multitude away" = to bid to depart; dismiss; to detain them no longer.

4. "That they may go into the towns and country round about" = it is said that there were scattered farms near Bethsaida.

5. "And lodge" = to find a place they could put up for the night and sleep.

6. "And get victuals" = food; Mark 6:36 states, let them go "buy themselves bread for they have nothing to eat."

7. "For we are here in a desert place" = an uninhabited place.

V. 13

1. "He" = Jesus, the Messiah.

2. First "them" = "ye" = "they" = "we" = the apostles.
3. Second "them" = the multitude.
4. "Give ye them to eat" = as for you, you give them to eat; Jesus asked the apostles to feed the multitude to prove them. (John 6:6)
5. "And they said, We have no more but five loaves and two fishes" = this was stated after Jesus told them to go and see what was available (Mark 6:38); Andrew was the one who said a lad had five barley loaves and two small fishes (John 6:8-9); the five loaves were made of barley which was considered an inferior and homely kind of food, very inferior to bread made of wheat flour. (Rev. 6:6)
6. "Except we should go and buy meat for all this people" = Mark 6:37 speaks of two hundred pennyworth, about \$35.00; Philip was the one who suggested this in John 6:7 and adds that that amount would not be sufficient to feed them but only give each one a little amount; this sum probably was suggested because he knew the amount that Judas as treasurer had in the bag if he had not stolen it. (John 12:4-6)

V. 14

1. "For they were about five thousand men" = not counting the women and children; Mat. 14:21 indicates women and children were present.
2. "And he said to his disciples" = the 12 apostles.
3. "Make them sit down by fifties in a company:"
 - A. "Sit down" = to recline; the custom was to be on the left side with the upper body supported by the left elbow; Mat. 14:19 states to "sit down on the grass" = the command was merely to recline on the green grass and wait to be served; the grass was fresh and green because it was close to Passover time which was April 14th. (John 6:4)
 - B. Mark 6:40 states, "They sat down in ranks, by hundreds, and by fifties" = the best I can understand this is that a "rank" is like a section made up of two companies of fifty.
 - C. Why were the people seated in such an orderly fashion? From a practical point of view, this made it easier to serve them.

V. 15

1. "And they did so" = the apostles did as the Lord had commanded.
2. "And made them all sit down" = what they saw were thousands of people arranged to eat and only a handful of food; no doubt the apostles must have been watching intently to see what Jesus would do.

V. 16

1. "He" = Jesus, the Messiah.
2. "Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them" = "blessed" is giving thanks. (John 6:11)
3. "And brake" = tense implies instantaneous or point action.

4. "And gave" = tense implies continuous action; He broke and kept on giving; the multiplication evidently took place in Christ's hands, between the acts of breaking and giving; an act of Divine Omnipotence.
5. "The disciples" = the 12 apostles who in turn "set before the multitude" = "set before" means to place beside; place near.

V. 17

1. "And they did eat" = Mark 6:42 states, "they did all eat" = "all" means the whole-- 5,000 men plus the women and children.
2. "And were all filled" = means to gorge; supply food in abundance; to satisfy to the full.
3. "And there was taken up of fragments that remained" = "fragments" means broken pieces of food that remained over--not talking about scraps.
4. "To them twelve baskets" = suggests that Jesus first broke the loaves, and in breaking multiplied them, and distributed them into these baskets, one for each apostle, and that the food, as it was distributed by the disciples, was more and more multiplied (like the widow's barrel of meal and cruse of oil); when all were filled Jesus commanded the disciples to take up the fragments (John 6:12) which filled the 12 baskets to the brim; these baskets were made of wicker-work and used for carrying provisions when one was on a journey; the size is not known--thought to be just under a bushel.
5. This was definitely a miracle--that five barley loaves and two small fish were multiplied to feed 5000 men plus the women and children and about 12 bushels were left-over.

D. Peter confesses Jesus as the Christ. V. 18-21

V. 18

1. "And it came to pass" = refers to the time elapsed where Luke does not record what happened; during this time He preached at Capernaum the famous sermon on the "Bread of life" recorded in John 6 and He had traveled to the NW as far as Tyre and Sidon; He had returned again to the Decapolis region for a brief time; now He had gone to the north of Palestine to Caesarea Philippi close to the source (beginning) of the Jordan river, at the foot of Mount Hermon. (Mark 8:27)
2. "As he was alone praying " = Luke brings out that Jesus prayed at every great crisis of His life. (Luke 3:21; 5:16; 6:12; 11:1; 22:44.)
3. "His disciples were with him" = refers to the apostles who were with Jesus on the trip north and it seems Jesus went aside to pray alone and then returned to the place where the apostles were.
4. "And he asked them" = Jesus questioned the apostles.
5. "Whom say the people that I am" = referring to the common people, as opposed to the rulers and leading men.

V. 19

1. "They" = the apostles.
2. "Answering" = to give an answer to a question proposed.

3. "John the Baptist" = the name given to John as the one sent as a forerunner to Christ with the authority to baptize; it had only been a short time since John had been beheaded and many like Herod (Mark 6:14) thought he had risen from the dead; many thought this because Jesus resembled John in age, in holiness, and in fervor of preaching.
4. "But some say Elias" = Elijah; some thought Jesus was Elijah because he had not died (II Kings 2:11) and they expected him to return based on Malachi's prophecy. (Mal. 4:5)
5. "And others say, that one of the old prophets is risen again" = some thought He was one of the OT prophets, not a new prophet; the Jews knew that not long after the Babylonian captivity, the gift of prophecy had closed among their nation; Mat. 16:14 also names Jeremiah.

V. 20

1. "He" = Jesus, the Messiah.
2. "But whom say ye that I am?" = ye, my apostles, who, being always with me, have seen me do far greater things than they; ye who have listened to my teaching; ye who yourselves also have been enabled to work many miracles in my name.
3. "Peter answering" = Peter spoke as a mouthpiece for the rest.
4. "The Christ" = the Anointed One; the Messiah; the apostles had confessed Him as Messiah before (John 1:41; 6:69); but after all the opposition they had seen because of Him, Jesus put them to the test by questioning them to see if they still believed He was the Christ.
5. "Of God" = Mat. 16:16 adds, "the Son of the living God" = only the Father in heaven can reveal truth to an individual (Mat. 16:17; John 3:27); Jesus built His church upon Himself during His earthly ministry (Mat. 16:18); Jesus gave authority to His church. (Mat. 16:19)

V. 21

1. "He" = Jesus, the Messiah.
2. "Straitly charged" = one word in the Greek; means to admonish or charge sharply; a strong word implying almost rebuke.
3. "And commanded *them*" = to order; to charge; double emphasis.
4. "To tell no man that thing" = "that thing" refers to Jesus as Christ (Mat. 16:20); the reason for this was that the apostles had grasped the fact that He was the Messiah, but they did not fully understand what it meant; they were still thinking in terms of a warrior king--someone who would sweep the Romans out of Palestine so Israel could rule; to Jews the very word Messiah spoke of political and nationalistic dominion; if the apostles had preached their own ideas, it would have caused rebellion and possibly revolution; therefore, the time was not right to do so; though Jesus was steadily moving toward the Cross, He did not want His apostles to say or do anything that would prematurely thrust the Cross in His path--in other words, His time had not yet come; the time was come, at His triumphant entry into Jerusalem, then if the disciples had not spoke out the stones would have. (Luke 19:40)

E. Jesus foretells His death and resurrection. V. 22

V. 22

1. "Saying" = speaking.
2. "The Son of man" = Jesus who is speaking.
3. "Must" = it is necessary; since God is love and man is a sinner, the cross was necessary to provide salvation for man; it was necessary to die on the Cross and pay the penalty that was to satisfy the demands of a Holy God who required that sin be paid for. (Isa. 53:10-11)
4. "Suffer many things" = to undergo evils; to be afflicted; refers to the Cross.
5. "And be rejected" = to reject one after having put a person to the test for the purpose of approving him, that person not meeting the specifications set down.
6. "Of the elders and chief priests and scribes" = these made up the Sanhedrin, the Jewish governing body in which Pharisees and Sadducees had about equal strength.
7. "And be slain" = translated "kill" in Mark 8:31; refers to the crucifixion at the hands of the Sanhedrin (religious crowd); they put Jesus to the test of approving Him as Messiah, for they were looking for their Messiah, but He did not meet their specifications; they were offended at His poverty and humility, for they thought the Messiah would appear amongst them with royalty as King.
8. "And be raised the third day" = refers to the resurrection after three 24 hour days or three 12 hour days and three 12 hour nights. (Mat. 12:40)
9. The announcement of His resurrection did not make a full impression upon the apostles as their later behavior reveals. (Mark 16:1-8, 11-14)

F. The test of discipleship. V. 23-27

V. 23

1. The synoptics all record this discourse--here, Mat. 16:24-28, and Mark 8:34-38.
2. Mark 8:34 states, "when he had called the people unto him, with his disciples" = this shows that there was an interval between what had just taken place and what is now recorded--may have been only a short one.
3. "He said" = Jesus, the Messiah speaking.
4. "To *them* all" = the people (Mark 8:34) along with the 12 apostles.
5. "If any *man*" = Mark uses "whosoever" which refers to the crowd that He had called along with His disciples.
6. "Will" = desire; reveals that a person must exercise his will to come and that takes the power of God. (Psa. 110:3)
7. "Come after me" = "come" is used in the sense of becoming a disciple of Jesus, following His instructions and entering into His fellowship; refers to being saved--a disciple indeed.
8. "Let him deny himself" = to forget oneself, lose sight of oneself and one's interests; the tense reveals point action; therefore, speaking of entrance into a new state or condition.
9. "Take up his cross" = speaks of death to self as the cross was an instrument of death; the cross was a horrible means of capital punishment and the crowd Jesus was speaking to, especially His 12 apostles, knew what this meant for they no doubt had seen the Romans do this; it was the utmost in self-denial.

10. "Daily" = not a one time experience but a continuous action--day after day.

11. "And follow me" = the Greek construction refers to persistent continuous action--a constant obedience to Jesus Christ in thought, word, and action; it may mean working at a thankless job, becoming involved in a difficult relationship, or just choosing a hard place because that is what God wants us to do.

V. 24

1. "Whosoever" = refers to anyone, male or female, Jew or Gentile, red, yellow, black, or white.

2. This verse speaks of eternal value. The disciples would face bitter persecution. Jesus is saying, "The time may come when you can save your life by abandoning your faith." The question is not, "What is the right thing to do?" The disciples had two choices: they could choose a temporary gain, but the loss could not be repaired; they could choose a minor loss, but the gain would be eternal. It is better to ask, "What is the maximum I can do?" rather than, "What is the minimum I can get by with?"

3. "For my sake" = an account of the Lord; Mark 8:35 adds "and the gospel's" = on account of the gospel which is the good news of Christ's death, burial, and resurrection.

4. "The same shall save it" = find rest and satisfaction being in the will of God; be saved.

5. Self-denial never saved a soul from sin, only Jesus' blood can do that, but a lack of self denial, together with self-satisfaction will result in his going into eternity a lost sinner.

V. 25

1. "Advantaged" = benefited; translated "profit" in Mark 8:36.

2. "Gain" = to acquire.

3. "World" = refers to the world system of evil of which Satan is the head, and all unsaved people who are Satan's servants, together with the pursuits, pleasures, purposes, people, and places where God is not wanted.

4. "Whole" = all.

5. "Lose" = to sustain damage; to receive injury; to suffer loss; to give over to eternal misery in hell.

6. "Himself" = Mark 8:36 uses "soul" which refers to that part of man which wills, thinks, and feels; the real you.

7. "Be cast away" = to sustain damage; to receive injury; suffer loss; this is the language used of eternal punishment in hell; hell was not originally meant for mankind (Mat. 25:41); but because of sin, it has become the place of eternal separation for all those who seek to save themselves.

8. Mark 8:37 adds, "Or what shall a man give in exchange for his soul?" = the soul defies all comparison and surpasses all value; it has been bought and redeemed with the precious blood of Christ; therefore, the whole world would be a poor price for the soul of one man.

V. 26

1. "For whosoever shall be ashamed of me and of my words" = "whosoever is ashamed"--this is not a statement about future conduct, but about one's present attitude toward Jesus Christ; Mark 8:38 adds "in this adulterous and sinful generation"--thus present attitude.
2. First "ashamed" means to deny the faith--"my words" or to be ashamed to confess Jesus Christ as Lord in this present age--thus "of me;" Paul was not ashamed. (Rom. 1:16)
3. "Of him shall the Son of man be ashamed" = refers to Jesus feeling shame for or being sorrowful and saddened at their being left behind. (Mat. 23:37)
4. "When he shall come" = refers to the second coming of Christ in the rapture at which time He shall reward every man according to his works. (Mat. 16:27; I Cor. 3:12-15)
5. "In his own glory, and *in his* Father's" = refers to both the Father's and His glory; "glory" means reflecting the Father's image and character; refers to the manifestation of that which brings forth praise.
6. "And of the holy angels" = could refer to the created beings (angels) which were set apart (holy) which will be present at the first part of the second coming--rapture; also could refer to the saints (souls and spirits of those that sleep in Christ who will be with Him when He comes in the rapture; both will be with Him). (I Thess. 3:13; 4:14)

V. 27

1. "I tell you" = Jesus speaking to the people who had gathered with the twelve apostles.
2. "Truth" = in reality; most certainly.
3. "There be some standing here, which shall not taste of death, till they see the kingdom of God" = this is referring to the transfiguration which occurred according to Luke 9:28 eight days later.
4. "Shall not taste death" = shall not experience death; shall not die.
5. "Till they see the kingdom of God" = Peter, James, and John are dead and the Millennial Kingdom is still future; therefore, Jesus was referring to the transfiguration; these men saw the Kingdom of God in anticipation in the transfiguration.

G. The Transfiguration. V. 28-36

V. 28

1. All three of the synoptics record this occurrence: here, Mat. 17:1-8, and Mark 9:2-8.
2. "And it came to pass about an eight days after these sayings" = refers to the time between the discourse on the test of discipleship and the transfiguration--nothing was recorded by Luke during those days; Mark 9:2 speaks of "six days" = there is no discrepancy because Luke says, "about" thus not giving a definite time--Mark mentions the six days that intervened between the discourse and the transfiguration while Luke includes those two days as well, thus eight days.
3. "He" = Jesus, the Messiah.
4. "He took Peter and John and James" = these three apostles are labeled by some as an inner circle, probably so called because they were closer to the Lord--Jesus showed no favoritism; why Jesus chose these three we do not know for certain; perhaps these three were more spiritually advanced than the others; Peter had made his great confession in Mat. 16:16; John was, "the disciple whom Jesus loved" (John 13:23); James would be the first of the twelve to die a martyr. (Acts 12:20)

5. "And went up into a mountain to pray" = we know not definitely which mountain this was so we can just call it the Mount of Transfiguration.

V. 29

1. "He" = "his" = Jesus, the Messiah.

2. "As he prayed" = simply means to offer prayers; Jesus prayed many times.

3. "The fashion of his countenance was altered" = Mark 9:2 said He was "transfigured" = to change into another form; where we get our word "metamorphoses"--refers to the act of giving outward expression of one's character; this revelation of Jesus' inner beauty and holiness gave these men God's view of His Son; earlier Jesus had asked and received man's opinion of who He is and now God was expressing His opinion of His Son; Luke's use of the word "altered" is translated from the Greek word "heteros" which means another, not of the same nature.

4. "Raiment" = garments; referring to the outward appearance of Jesus.

5. "White" = brilliant or bright from whiteness; dazzling white described in Mark 9:3 as "exceeding"--much.

6. "Glistening" = to be radiant.

V. 30

1. "Behold" = used to call special attention to what they saw.

2. "Talked" = Mark 9:4 states, "They were talking with Jesus" = the Greek construction reveals that the conversation was a protracted one; verse 32 indicates that the three apostles had gone to sleep while Jesus was praying and missed Jesus being transfigured and the appearance of these two men--Moses and Elias.

3. "Moses" = points to the saints from Adam's time to the rapture, raised from dead at the rapture; Moses had died and had been buried by the hand of God. (Deut. 34:5-6)

4. "Elias" = Elijah = the Greek language does not have a letter "j;" Elijah speaks of the saints alive on earth at the rapture who will be glorified and translated without dying; Elijah had been taken up by a whirlwind (II Kings 2:11); these two men picture the kingdom of God--all the saved.

5. These two men, I believe, are the two witnesses of Rev. 11:3-6.

V. 31

1. "Who" = refers to the two men of verse 30.

2. "Appeared in glory" = they were visibly seen manifesting splendor, brightness, and magnificence which brings forth praise.

3. "Spake of his decease which he should accomplish at Jerusalem" = "decease" literally means exodus; this refers to Jesus' death on the cross; Jesus' death was a withdrawal from one sphere and the beginning of a new life in another sphere.

V. 32

1. "But Peter and they that were with him were heavy with sleep" = the event took place at

night; the three apostles went to sleep while Jesus was praying and missed the actual point of transfiguration.

2. "And when they were awake, they saw his glory" = they saw that the fashion of His countenance was altered, and his raiment *was* white *and* glistening. (verse 29)

3. They also saw "the two men that stood with him" = who had appeared in glory. (verse 31)

V. 33

1. "It came to pass, as they departed from him" = verifies that the conversation of the two men with Jesus was a protracted one, and then the two men were departing from Jesus.

2. "Peter said unto Jesus" = Peter was always quick to speak up; there is no record of Peter being asked a question but being impetuous and unpredictable as he was, he speaks up and offered his judgment as to what ought to be done.

3. "Master" = a term of respect and honor among the Jews meaning, "My great one, my honorable sir."

4. "It is good for us to be here" = "good" means goodness as it is seen from without; used of anything so distinguished in its form; excellence--usefulness, so as to be pleasing.

5. "Let us make three tabernacles" = tents; a temporary dwelling; what Peter had in mind was a place where they could contain the sacred atmosphere he felt on the Mount of Transfiguration--"one for thee, and one for Moses, and one for Elias."

6. "Not knowing what he said" = indicates that Peter was really talking foolishly; there is a time to work but also for stillness; there is a time for wonder, adoration, and reverence in the presence of supreme glory; Mark 9:6 states that "he wist not what to say" = knew not; the reason being "they were sore afraid" = frightened out of one's wits; greatly terrified; to throw into violent fright.

V. 34

1. "While he thus spake" = while Peter was speaking, not knowing what he said.

2. "There came a cloud, and overshadowed them" = means to envelop in a shadow; refers to a shining cloud surrounding and enveloping persons with brightness; represented the presence of God (Exo. 13:21-22); not a rain cloud but the Shekinah which marked the presence of God; Peter called this "the excellent glory." (II Peter 1:17)

3. "And they feared as they entered into the cloud" = "feared" means they were struck with fear--phobia; to be seized with alarm; "as they entered the cloud" = mean the cloud overshadowed them--the cloud moved but not the apostles.

V. 35

1. "And there came a voice out of the cloud" = while Peter was still speaking, the heavenly Father addressed Himself to the frightened apostles; His message was clear.

2. "This is my beloved Son" = "This is my Son, the Beloved One;" emphases being placed equally upon two facts:

A. That the Messiah is God's Son.

B. That He is the Beloved One.

3. "Beloved" = word speaks of a love called out of one's heart by the preciousness of the person loved.
4. "Hear him" = tense speaks of continuous action, "be constantly hearing Him;" word also refers to the act of obeying what is heard.
5. Peter never forgot this experience. (II Peter 1:16-18)

V. 36

1. "And when the voice was past" = when the voice of the Father was completed.
2. "Jesus was found alone" = Mat. 17:6-8 gives further insight at this point:
 - A. The voice of God the Father caused them to be sore afraid. (Mat. 17:6) They were awed at the manifestation of the presence of God. They only heard Him for no man can see God and live. (example: Moses in Exo. 33:18-20) It is only the glory of God as it shines in the face of Christ that mortals can bear. (II Cor. 4:6)
 - B. It was the touch of Jesus that caused them to look about, and then in a moment they perceived that they were alone with Jesus, as they were before this manifestation began. (Mat. 17:7-8)
3. "And they kept *it* close, and told no man in those days any of those things which they had seen" = "kept *it* close" means to keep silence; the three apostles told no one what they had seen--the reason was because the Lord Jesus "charged" them not to tell of this until after He was risen (Mark 9:9); "charged" means to order or admonish; they obeyed the Lord.

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